

8:2
SUMMER A.D. 1966

THE ANGLICAN DIGEST

I
II
III
IV
V

VI
VII
VIII
IX
X

U

CREAM OF THE SUMMER CROP

ARISING FROM THE PSALMS

by Dewi Morgan

Dewi Morgan's bright new book not only provides a commentary on selected psalms and ranges across history, the Scriptures, and current affairs, but also and always says something illuminating and helpful. The author knows more than most people about the current state of the Church and world (he was press officer of one of the major English missionary societies and is now Rector of Fleet Street, London's newspaper district), but he communicates an almost unfashionable cheerful confidence in the historic Christian faith. His companionship will brighten the summer for members of the Episcopal Book Club who will receive *Arising from the Psalms* in Whitsun Week as the summer "Book-of-the-Season." It will be published soon thereafter by Morehouse-Barlow Company at \$3.75.

See if you can
pass the little
test on page 57.



THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas 72632. Summer A.D. 1966, Vol. 8, No. 2. Tel. 501-253-9701

SUMMER A.D. 1966



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and
work of the Churches of the Anglican Communion

AFTER ALL

THIS IS a time of rapid changes in our world; all changes mean tensions, and the tensions of our day are terrific. We see patterns of the past slipping away from us, and we grow fearful. In our desperation we cast about seeking someone to blame and something to hold on to. We had hoped that the Church would be the one thing we could always depend on, but when we see her inescapably involved in the life about her, we resent it. Somehow we had expected the Church to live above the conflicts of the world.

We grow bitter when we discover that she is no longer the hiding place we thought she was. Ancient Mother Church, the symbol of stability, security, and peace, rising up out of the past yet present with us — why can't she be the same Mother we remember as children? Why has she left us in our nurseries and gone off with the crowd?

We ought to know that the Church Militant is made up of people of flesh and blood, people who, although redeemed, are nonetheless sinners. The Church is no mysterious phantasy found

only in picture books: the Church is that great company of men and women who, while united in Christ, must make their separate yet united ways through a confused world. It is therefore futile to protest the Church's involvement in the life around us. To say that the Church must not so involve herself is to ask Christians to stop being people, and that would be a rejection of the Gospel and a repudiation of the Incarnation. To keep the Church out of life around her people is to confine Christianity to the pages of a picture book. To keep the Church out of life is to say, "Perhaps Jesus was born in a cattle stall, reared in a carpenter's cottage; maybe He was a homeless prophet and the friend of outcasts; perhaps He did eat with sinners and die between two thieves. Perhaps so, but he was the Son of God, and that's the way it had to be, *but not the Church!* The Church must be above all that! We want the Church to be aloof and not soil herself by touching human life."

Brethren, let us not complain that the Church is alive or that she is involved in human life. Let us rejoice that Jesus Christ came *into the world* to save sinners; let us accept joyfully the full meaning of the Incarnation — that Christ's Church, His body, must be, as He Himself was, completely involved in this world.

God's Church is one because God is one, and because one Holy Spirit unites us and gives us life. Only as we grow in His unity can we be true to Him. Every divisive action within the Household of the Faithful is a step away from God; every act of co-operation and communion is a step nearer the Kingdom. Unity in Christ is our only strength; and St. John has made clear on what our oneness depends — "This is the message that ye heard from the beginning, that we should love one another" (1 St. John 3:11).

I say to you that we have not been trying hard enough. Christian love is not an emotion that overtakes us unawares: it is the sanctifying of our wills by God Himself in response to our own determined efforts. It comes only with hard work and practice. It is not a natural gift; it is a spiritual achievement. No man need apologize for not having it at the beginning, but every Christian should be ashamed for not taking deliberate steps to cultivate it. That is our job — to learn truly to love God and to love one another.—Taddled from a convention address by the Bishop of Louisiana.



It is not our drinking that gets us stinking; it is our stinking thinking that gets us drinking.—*Alcoholics Anonymous*



BRIDE'S CAKE

LEGEND has it that a London baker, wanting a new idea for decorating a cake, looked out from his shop on Ludgate Hill, which is topped by St. Paul's Cathedral Church, and saw, on the next rise beyond, the many-tiered steeple of St. Bride's

Church, Fleet Street. What he fashioned became known as the "Bride's Cake" — the traditional form of a wedding cake.

St. Bride's, Fleet Street, is named after one of Ireland's greatest and best-known saints, Bridget (Brigid, Bride), most famous for the foundation of the double monastery (men and women — not uncommon in those days) at Kildare (Killdara — church of the oak), about 40 miles southwest of Dublin and where the cathedral church is appropriately named St. Brigid. The Abbess of Kildare is regarded as the patroness of Irish women (as St. Patrick is of the men), which explains why so many women, especially Irish ones, have been named Bridget and why serving maids and cleaning women were eventually called "biddies".

In the early days St. Bridget (d. 525) was much honored in Scotland and in those parts of England which were directly in contact with Celtic life and culture, and that accounts for the choice of her name for the church on what is now called Fleet Street. (Fleet was the name of a channel or river which has long been covered over by Bridge Street.)

St. Bride's Church is first mentioned in 12th century; it was rebuilt by Christopher Wren in 1670, was burned out in a 1940 air raid, and was rebuilt in 1956-57, largely by

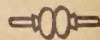
funds supplied by surrounding newspaper firms. Samuel Pepys was baptized there, and the names of many famous writers and newspaper men are to be found on the labels of the pews; indeed it is known as the "Parish Church of the Press" or more popularly the "Cathedral of Fleet Street".

The steeple (built in 1701-03) has five octagonal stages and is the loftiest in the City; it was miraculously spared in the bombing, and has been aptly

called a "madrigal in stone". The spire is "so narrow that it projects . . . like a hollyhock escaped from the pressure of undergrowth." Since the name Bridget means "lofty" or "august", the charming church with its graceful and towering steeple has been well dedicated, and it is fitting and proper that a church which bears the name of such a lovely and pious virgin should lend the fashion of its praiseworthy form to the making of a Bride's Cake.—Submitted



PRIORITIES




WE HAVE a marked tendency to regard the bishop as primarily an administrator: the maker of plans, chairman of all diocesan committees, and head fund raiser. Part of our present difficulty arises from infection of the Church by the manners of contemporary industrialized society which equate seniority with administrative concentration. The higher a man goes from the shop-floor, the further away from it is the desk at which he sits.

In the circumstances, there is desperate need for a clear understanding that a bishop's work is essentially a *pastoral* one. His primary care should be the priests and people of his parishes; the cure of souls (which in the words of the Office of

Institution is both "mine and thine") cannot be discharged by remote control. The stock excuse for episcopal inadequacy in pastoral matters is that the bishop is too busy and has no time, but that can be accepted only as long as the various administrative chores are accepted as inescapable burdens of his office — and priorities at that.

This is simply a plea for a hard look at a system which has grown up around the episcopacy, which appears to be accepted without question, and which so far deflects energy from the real work of the Church that in many respects it would not be much different if we did not have bishops at all.—Taddled from a letter in the *Church of Ireland Gazette*



WE RECOMMEND

◆ Three rousing cheers for the Executive Council's new design for the Missionary Offering box: it has been completely re-designed and is one of the brightest things to come out of the new Church Center; moreover it is inviting to use. (We aren't sure, but the new box looks like Tom Goddard's work.) Perhaps one of these days the Churchwomen will have their Blue Box (for the United Thank Offering) redone in similar fashion, encourage the women to bring the box itself to the Ingathering and do away with those defeating-the-purpose envelopes. There are not many things nicer than seeing the women bring their thank offerings to church and the boxes piled high; there's nothing much worse than at the last minute writing out a check for five bucks and sticking it in that awful envelope. We always thought the UTO was a thank-offering proposition, not a money-getting scheme. A new design for the Blue Box would increase the offering of thanks.

◆ To women who like unusual but nice things: Write to St. John's Craft Center, CPO Box 47, Naha, Okinawa, and ask

for their catalogue: their Obi place mats (80 cents each) are large, patterned attractively, and increase the hospitality of any table.

◆ To anybody who has to open packages, especially cartons: Sears, Roebuck's Craftsman Utility Knife (9-9486), \$1.28; it has a retractable blade (controlled by a thumb button) makes the knife the slickest thing we've seen and a pleasure to use; we got rid of all the old-fashioned ones.

◆ To all college chaplains: Write to Canterbury House, 2324 Metcalf Street, Honolulu HI 96822, and ask for a copy of "Notes and Comment" prepared now and then by the Chaplain. The mimeographed paper will show how one priest communicates with his campus people easily and effectively. It would be a good idea to send along with your request an addressed and stamped envelope.

◆ To Anybody, Churchman, Foundation, or otherwise, who wants to put money to good use (tax experts say that it is often better to give stock rather than cash converted from stock): Provide the funds for a chapel or a building or two or three,

or for the endowment of, the Episcopal Theological Seminary of the Caribbean, founded just a few years ago by the Church in the States for the education of Holy Order candidates from Latin American countries. On 28 acres suburban to San Juan, Puerto Rico, the Seminary has eight smallish buildings (married students live nearby); although the chapel is something of a makeshift affair, Morning and Evening Prayer are said, and the Eucharist celebrated, daily and in three languages — Spanish, French, and English; classroom work is in English and written work in all three languages. Classes began in 1961, and during the academic year now ending there were 24 students from Costa Rica, Columbia, Haiti, Puerto Rico, the Virgin Islands, Florida, and Trinidad. Although the Church in that part of the Western Hemisphere was not exactly neglected Haiti got its first bishop in 1874), episcopal jurisdictions were slow being formed: Cuba, 1904; Virgin Islands, 1919; Panama, 1920; the Dominican Republic, 1960; and Colombia, 1964; Central America was formed in 1957 of three countries formerly under English jurisdiction (its present bishop has a whale of a territory to cover — Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua). Thanks, however, to forward

thinking and unselfish planning (much of it on the scene), the Church in the States was persuaded to lend a hand in establishing a seminary convenient and indigenous to the Churches in the area. With the General Convention providing the funds through Executive Council hands, with meager contributions and student fees, and best of all with local guidance the Seminary rose to a sound and proper start. Largely because the Seminary is so thoroughly faithful to the doctrine, discipline, and worship of the Church, and because the men trained there will be the priests, bishops, and scholars of tomorrow, the Seminary of the Caribbean deserves all the help it can get. There is no point in sending money or people to a seminary that does not hold to and support the faith once delivered to the saints: the Caribbean Seminary merits both money and men. Visitors could easily make the Seminary one of their stops; correspondence should be addressed to the Dean, El Seminario Episcopal del Caribe, Apartado 757, Carolina, Puerto Rico 00630.

♦ Visitors to Memphis, Tennessee: Visit St. John's Church, at Central and Greer: you'll find a larger edition of the famous Bruton Parish Church (the church's architect was on the Williamsburg restoration committee) and on the inside some

magnificent murals. An Englishman, who taught at Southwestern University for a year, was asked what impressed him most in Memphis; he answered, "The Mississippi River and the murals at St. John's."

♦ To parish priests who want to enliven their old and established parishes: Have a preaching mission by a member of one of our religious orders. For many years the Church looked upon religious orders with suspicion, but at last their value has been recognized. Most orders are booked solid for missions, but if you keep asking you can get a week — someday. You'll never regret it.

♦ To any bishop who has the care of isolated places (islands, and the like): Send TAD the name and address of a Church-

man in each of such places so that he may receive complimentary copies of *The Anglican Digest*.

♦ People who wish to have a weekly record of the news, the work, and the thought of the Church: A trial subscription to *The Living Church*, 407 East Michigan Street, Milwaukee WI 53202; \$2.00 will bring eighteen issues of the weekly magazine, now in its 88th year.

♦ For happy summer reading, *A Vicarage Family* and *On Tour*: two autobiographical novels by Noel Streatfeild, the English writer best known for her children's books. Of the first, she says, "I believe I have opened the door of the vicarage wide enough for you to see how an English family lived before the first World War," and indeed she has captured exactly the mood of English life in the early 1900's — the strict upbringing of children, the rigid social code, and for a priest's family, an exactness of religious observance full of traps for lively little girls. The authoress was a joyful rebel and draws her reader into the happinesses and sadnesses of her childhood. The second book, less detailed, sketches her life as a student and actress against the background of the turbulent life of the '20's, as she both broke away from her family and came to appreciate how much she loved and needed them. She gives



"Dr. Chepstow, I'm so glad you are not a bishop!"

many glimpses of her saintly father, who did not always understand the turns of his daughter's stage career and who was to become Bishop of Lewes (suffragan to Chichester). There are many laughs and lumps in the throat — all honest. Order from Franklin Watts, Inc., 575 Lexington Avenue, New York City 10022; *A Vicarage Family* is \$4.95 and *On Tour* is \$5.95.

◆ For giving and looking. *The Story of the Wise Men*, with words by St. Matthew and rich photographs of the sculptures in Burgundy's Autun Cathedral carved in the twelfth century by Gislebertus. The book, printed in France, has 19 plates which give an excellent impression of the church and its miraculously simple and lively carvings, which include Eve picking the apple, the nativity scenes, Christ appearing to Mary Magdalene, and a great pageant of Christ presiding at the Day of Judgment. A short essay gives the background of everyday life in the town and cathedral during the Middle Ages. The 44-page book (8½ by 11 inches) is a bit expensive, but the plates are selected from the \$15 study, *Gislebertus, Sculptor of Autun* published in the U.S.A. by Orion Press, 116 East 19 Street, New York City 10003. Order *The Story of the Wise Men* from Holt, Rinehart and Winston, Inc., 383 Madison Avenue, New York 10017; \$4.95.

◆ To anybody who wants to hear good music: the Nonesuch releases, which conform perfectly to the claim that they are "unique classical recordings at sensible prices [\$2.50] without compromise of quality", produced by the Elektra Corporation, 51 West Street, New York City 10019. Some of the records came into our hands recently and were found to be *excellent in every way*, and, unlike some of the albums put out by other firms, they are actually *long* playing. Many of the selections are not usually heard and date from different centuries and periods — baroque, renaissance, etc., and a good number are ecclesiastical — music from the chapels of Charles V and Philip II of Spain, Russian churches, etc. Purcell, Charpentier, Berwald, Vivaldi, and others are tastefully included. The Nonesuch labels are good music expertly performed and recorded — not "arty" but artful. You could stay up all night listening to them. One thing more: the covering sleeves are just plain beautiful. (The telephone people would do well to engage the artists to design the covers of their directories.) Write the publishers for the order form brochure.

◆ The first paperback editions of two books dealing with Charles Williams: *The Theology of Romantic Love* by Mary McDermott Shideler and *Essays*

Presented to Charles Williams edited by C.S. Lewis. In all his novels, histories, and critical writings, Williams taught the affirmative way of Christian mysticism (the opposite of the more familiar negative way — a detachment from things and persons until only attachment to God is left) and emphasized taking things and persons more and more into oneself until God is found in all. Mrs. Shideler's dazzling summary of his thought, reviewed in TAD for summer 1962, remains the only systematic presentation of Williams' ideas. The essays are by his friends on subjects of mutual interest and include, among others, Dorothy L. Sayers on Dante, C. S. Lewis on stories, J. R. R. Tolkien on the world of faery. Both books published at \$2.45 by Eerdmans, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502, who also publish \$1.95 paperback editions of Williams' novels (*War in Heaven*, *Descent into Hell*, *Shadows of Ecstasy*, *Many Dimensions*, and *The Place of the Lion* or all five in a slipcase for \$9.75) and his history of the Holy Spirit in the Church (*Descent of the Dove*).

♦ A round of applause for the Executive Council's issuance "a perceptive motion picture of monastic life in the Episcopal Church" — *And Follow Me*. "With a simplicity and beauty rare in motion pictures, the

cornerstone of the religious community, worship, is related to the total life and work of the Church. The film offers insight into the power given those who have found their vocations through response to our Lord's words, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' " Although it might be overlooked in all the Council of Churches stuff the Executive Council recently sent out, an exceptionally attractive order form for the film has been put in the hands of every parish priest; the film lasts twenty-six minutes and costs only \$8.00. Bishop Lichtenberger, when he was Presiding Bishop, said, "Even at this late date [1964] I have been asked, more than once, by members of the Church, 'Do we have monks and nuns in the Episcopal Church?' Although the first enduring Religious Community was established about 100 years ago, such Orders were at first tolerated, and not infrequently openly opposed; but now . . . the Religious Life is welcomed as an integral part of the Church's work and witness." *And Follow Me* would be good for any guild, vestry, parish, or diocese — or, for that matter, in place of the usual sermon.

♦ *Flapdoodle, Trust and Obey*, a collection of Virginia Cary Hudson's letters to her daughter. The ten-year-old author of

O Ye Jigs and Juleps writes as a mother and grandmother but, as Rebekah the cook says, "She's not ever going to be soured down and shriveled up. She's got milk and honey in her veins . . ." Believing that "His eye is on the sparrow," Mrs. Cary Hudson found strength to water the soup, bury the dead, and defend herself in court, even when material resources were down to "two dollars in the bank [and] one thousand unpaid bills." Sometimes she be-

comes a little too whimsical or sentimental for present-day comfort, but her book as a whole shines with the simplicity and love of a joyful spirit who could repeat sincerely in so many letters, "Trust and obey, and remember your prayers. The Lord doth provide." Illustrations by Richard Rosenbaum exactly catch the mixture of earnestness and gaiety. Order from Harper and Row, 49 East 33 Street, New York City, NY 10016; \$2.95.



ABBEY

THE Collegiate Church of St. Peter (commonly called Westminster Abbey) this year is celebrating the 900th anniversary of its refounding by Edward the Confessor in 1065 (there was a Benedictine abbey on the site, originally a marshy island in the Thames, before 750, called the west minister — that is, the monastery west of the City of London). Until 28 December (the date of the consecration of the new choir and transepts added by the later-canonized king), two public exhibitions will remain open: one in the Chapter House, built by Henry III, in which parliaments met from 1352 to 1547, showing the Abbey's links with people all over the world, and the other in the Norman Under-

croft, one of the two parts of the Confessor's church remaining as built, and displaying the Abbey's treasures. The Abbey is not a cathedral or parish church: it is a "royal peculiar", like St. George's Chapel in Windsor Castle, its Dean and Chapter are subject only to the Queen of England, and neither the Bishop of London nor the Archbishop of Canterbury has any authority over its affairs. Although it has long had a special relationship with the Sovereign because of its royal foundation, the present set up dates to 1561 and Elizabeth I, when the monks were turned for the last time. The Abbey is not a museum, however; it is a church, and the worship of God continues there daily.

A SUMMARY OF THE FAITH

Part I in a series of reprints from a book of the same name, by the Rev'd. C. B. Moss, and published at \$1.25 by Morehouse-Barlow Co., Copyright by the EBC.

THE HOLY GHOST AND THE CHURCH

THE Holy Ghost is God, as the Father is God and as the Son is God. When our Lord Jesus Christ left His Apostles, He promised that He would send the Holy Ghost and that through the Holy Ghost He Himself would always be present with them. Ten days after that, the Holy Ghost came upon them; tongues of fire were seen upon their heads. Until then they had been full of fear, their minds had been foolish; but after the Holy Ghost came upon them, they were no longer afraid of anyone; He taught them what to say, and everybody understood them.

1 Thess. 3.13
St. John 14.6
Acts 1.5
Acts 2.3
St. Mark 14.30
St. John 20.19
Acts 1.6
Acts 4.8-13
Acts 2.36

They preached boldly the good news that the Lord Jesus Christ had risen from the dead to save the race of man: three thousand people received the message, and on that day the Christian Church began its new life. We keep Pentecost, or Whitsunday, in memory of the coming of the Holy Ghost, who still directs and teaches the Church.

Acts 2.41
St. John 14.26
Ex. 19.5
St. John 19.15
Rom. 10.3
Rom. 11.7

Although the Church was new, it was also old. The people of Israel, having been chosen by God to accept His covenant, were the holy nation, the Church of God; but most of them did not accept Jesus as their King and their Saviour, and therefore by their own choice they were not included in the New Covenant.

The Jews of today are partly descended from them. Those who did accept Jesus Christ received the Holy Ghost, and became the Church of God under the New Covenant.

St. Matt. 28.19
St. John 1.12

The rulers of the Church were the twelve Apostles appointed by our Lord, with St. Matthias in the place of Judas Iscariot. When the Apostles died, the bishops succeeded them, not as witnesses to the Resurrection, but as rulers of the Church and custodians of the Faith once delivered to the Apostles.

St. Luke 9.1
Acts 1.26
1 Tim. 1.3
Titus 1.5

The Church is the holy nation or family of God. All baptized persons belong to it, whether living or dead. Those who lived in the Church under the Old Covenant also belong to it. It is one, holy, catholic, and apostolic, and is called the Body and the Bride of Christ: Body, because He acts through it as the soul acts through the body; Bride, because man and wife are a type of Christ and His Church. It is one, because it is the means by which God unites all men to Himself. It is holy, because the Holy Ghost dwells in it, and makes its members holy. It is catholic, because it teaches the whole faith to the whole world rather than to one nation. It is apostolic, because it is governed by the Apostles' successors, the bishops.

1 St. Pet. 2.9
Rom. 6.3
St. John 8.56
Eph. 1.22
Eph. 5.25
Rev. 21.9
Eph. 2.16
1 St. Pet. 2.9
Eph. 3.10
Eph. 2.20
Acts 2.42

HOW OUR LORD SAVED MEN

GOD gave man the power to choose between obeying Him and disobeying Him. Man chose disobedience, and thereby fell under the power of the devil. The race of men, without our Lord Jesus Christ, was like slaves in a prison, chained, beaten, and kept without food or light. Such men need first to have the prison opened and the chains taken off. Then, if they have been long in prison, they must be made to believe they are free; they must be fed and healed, so that they may have strength to walk out; they must be taught how to live as free men.

Eph. 2.1
Rom. 1.28
Heb. 2.15
St. Luke 10.34
1 St. Pet. 2.16
Col. 2.15

After our Lord had given His life for men because of His great love, like a king suffering death for his people, He rose from the dead, and broke the chains that the devil had placed upon men. The Apostles and their successors preached the good news that men are free. Those who accept the good news have to be fed and healed, in order that they may have strength to live as free men; they also have to be taught their duty both to the King who saved them and to the other members of the family in which they are going to live — but they must take their part in this. It is of no use for our Lord to have freed them if they will not believe that they are free, and will not open their eyes to the light or accept the food and the medicine which is offered to them, or learn to live as free men and members of His Church. They must have the Gospel

1 St. Pet. 1.18
St. Luke 24.56
Acts 3.18
Acts 10.44
St. John 21.17
St. John 6.53
Rom. 14.18
Rom. 12.10
1 Cor. 16.13
Heb. 12.25
Eph. 5.8-11
Ezek. 47.12
Rev. 22.2
Rom. 10.14

preached to them, and they must accept it. They must learn what they are to believe and do, as free men: they must believe the Creed, obey the Commandments, and be fed and healed by the sacraments. They must commit themselves entirely to our Lord, to love Him and to serve Him, with all their hearts, members of a family and parties to a covenant. They can do none of these things without the power which God the Holy Ghost gives them. The chains of false beliefs and bad habits, which the devils have placed upon them, are very hard to get rid of. It is not enough for our Lord to have set them free: He also has to go into their hearts and, by filling them with His power and His love, destroy their false beliefs and bad habits. Only when they have been made completely like Him, will they be ready to live in His Kingdom forever.

Gal. 5.1
2 Tim. 1.13
St. Luke 18.20
St. John 6.51
Rom. 15.13
1 Cor. 6.8
Heb. 12.1
1 Cor. 2.5
St. Matt. 5.48
Rev. 21.27

(To Be Continued.)

IT REALLY HAPPENED

In the Church of St. Paul (a basilica in Rome attached to a Benedictine monastery which was under the protection of the King of England in the Middle Ages), some fifty cardinals, a large number of bishops, and most of the hundred-or-so non-Roman observers gathered under the presidency of the Pope to observe the closing of the II Vatican Council. Psalm 27 was sung in Latin to a Gregorian chant; a Methodist from Dallas, Texas, read in English a passage from I Chronicles; everybody sang in English the hymn "Now thank we all our God" (No. 276 in the Hymnal); a Roman priest read in French a second lesson, (Romans 15:1-6); an Eastern Orthodox Archimandrite (the head of a monastery) read the Beatitudes in Greek; the Pope preached in French; an Old Catholic priest joined an English Monsignor in saying a litany; everybody said the Lord's Prayer in his own language; and the service ended with all singing the Magnificat. Afterwards, the Pope met the observers informally in a room of the monastery. It all happened on 4 December A.D. 1965.

COMMON PRAYER

"WHEN I have a task to do, I first pray to God as though everything depended on Him, and then I set to work as though everything depended on me." I believe that was said by St. Ignatius Loyola, but whoever said it caught the heart of the Gospel: God's grace and our response. The constant beat of the Christian life is prayer and effort, worship and work, withdrawal and return.

To pray to God and then to set to work is not necessarily the order in time, each moment or each day, but it is the very texture of life. As Christian people we are not given a set of rules which we are to keep or a way of life which we are to live by our own strength; we do not make ourselves Christians by the way we live and thereby win God's blessing. It is quite the opposite: God gives Himself to us and, when we let His power work in us, we become what we are meant to be.

Prayer, even the most personal prayer, is never private. We always pray as members of Christ's Body, the Church. When you pray, even when you are quite alone, think of yourself as one of a great company of people out of every nation and language. Say both "my Father" and "our Father". Your

own conversation with God must be quite personal, but that does not mean you are praying in private, that in your prayer to God you are isolated from other people. You pray with the Church, "with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name . . ." Such prayer sustains and strengthens us; it takes me out of myself and brings me into the fellowship of those who know God as the Lord of life.

In prayer and worship, we open the way for God to work His will in us. Prayer is not only calling on God to help me when I am in great trouble, although I do and should turn to Him in trouble; prayer is not the final resort when I have done my best and still need help; prayer is the beginning and continuing fact of my life.—The former Presiding Bishop (Arthur Lichtenberger); Taddled from a parish paper



AID SECOND

A Girl Scout, who was taking a first-aid test, was asked, "What would you do if your little sister swallowed the key to the house?"

"I'd climb in through the window," she answered.—Reported by the Bishop of Barrackpore (Church of India) in *Seek* (South Africa)



ACCORDING TO—

★ The Archbishop of Canterbury: "Christian unity does not mean collecting together as many people as possible and shovelling them into one box, or collecting them together into one kind of ark. It does not achieve unity for one church — the Church of England, for example — to unite with another Church if within it there are partisan divisions snarling at one another, or to unite with another Church if within them both the black Christians and the white worship separately. Reconciliation of the races is very much part of unity and the ecumenical movement."

★ The Chairman of Kenyon College's Board of Trustees: A recently completed study of Kenyon College and its divinity school, Bexley Hall, subscribes to the findings of a 1958 study which recommended that "Bexley Hall . . . be given an independent board of trustees, charged with responsibility to assure its support and free to face questions such as ultimate relocation." Last winter the trustees voted to continue the operation of Bexley Hall as a graduate school of Kenyon until 30 June 1967. In time "an

equitable division of endowments and property and of responsibility for the existing deficit will be made." [Almost everything at Gambier, Ohio, was set up to educate men for the priesthood. Philander Chase, I Bishop of Ohio, could not get priests to leave the comforts of the East for the wilderness of the "West", so he had to find some way to educate native candidates locally. In search of money, Bishop Chase went East and thence to England, only to find that the Bishop of New York (John Henry Hobart) had written ahead to warn his friends to have nothing to do with "that man Chase's" crazy idea. Thanks, however, to Henry Clay's letter of introduction to Lord Gambier and a subsequent meeting with Lord Kenyon, Bishop Chase picked up enough friends and money to come home and start his "Christian college containing all the means of full instruction for the ministry." There was, of course, a grammar school (later a military academy), and eventually a girls' school on the campus, but they have long since gone. The last to leave is the seminary, which the whole enterprise now

was designed to serve, but without surprise. Even though the Bishops of Ohio and Southern Ohio are alternately Chairmen of the Board, the Church has continued to lose its influence and respect on the campus. Bexley Hall has for years been something of a stepchild, and at one time the seminary was so neglected that one of the bishops would not allow his would-be-priests to complete their education at Bexley. Many years ago a handsome gymnasium was erected, but at the same time the carpet on the floor of the College chapel had holes in it. The trouble no doubt had its beginning at the start: Bishop Chase considered himself the father (the "onlie begetter") of the College, but the trustees and faculty did not agree with him — nor did the Diocese in Convention (1831): a resignation was forced upon him and two hours later the convention elected a successor (Charles Pettit McIlvaine, a priest of Brooklyn, New York) who eventually was given more power than Bishop Chase had taken for granted. The announced move to disassociate Bexley Hall from Kenyon College may be the end of the old cassock-and-gown hassle.]

★ The Bishop of Olympia: "Prices have been going up ever since I entered the ministry. It costs more to do the same things today. Every year inflation

makes a difference and is responsible in part for the budget's going up; but I hope that the most important reason for the rise in the budgets of the parish, the diocese, and the national Church is that the Church is trying to do a little bit more for her Lord and do it a little bit better."

★ A volunteer worker in an extra-continental mission field: "One priest here remarked that the cost of sending four packets (where one would do) of Executive Council stuff by air mail is greater than the amount of money received by two mission workers in one month. To spread the Gospel we have to work not only against paganism but poverty as well."

★ A volunteer worker in a war-zone hospital: "The men who remain here in the hospital need reading material desperately. It does get boring, lying in those beds, and reading is about the only thing they can do to pass the time. There are no words to describe the feeling I get when I have some books to take around to the men in the wards . . . If you in the States could see a seriously-wounded man brought to the hospital and watch the doctors, nurses, and corpsmen fighting day and night to save that man, and then one day have him ask for something to read and know by that request that the worst is behind him — if you could watch him

and remember that hundreds just like him come through this hospital, you would see how urgently books are needed out here." [Note: The Church Periodical Club Chairman in every parish is prepared to forward through the CPC reading material (paperbacks, especially) to needy places, both at home and abroad.—Ed.]

★ The Junior Senator from Oregon: If one of every seven adult Episcopalians turned over to the Church what he pays for 100 cigarettes (five packs) a week, the Church would have over \$22 million more a year to meet the needs of Christ's Body around the world.

★ A letter in *The Caledonia Diocesan Times* (Province of British Columbia, Canada): "I think Harry Blamires' books should be compulsory reading for all Anglicans. I may be old and crabby, but I am sick to death of the idea that we have to be 'different' at all costs, different especially from the saints and apostles . . . One of the reasons for poor church attendance is the general impression given by the 'New Theologians' that the Church has found out that she is wrong and is having to admit it. I've been shocked by the good priests who are urging people to read the stuff. We must assume that they have trained minds and are able to weigh and assess, but many laymen have no background of

that sort and have acquired the modern habit of saying, 'It must be so — [what the New Theologians are saying].' At a time when a bewildered world needs dogmatic theology and, more than anything else, to have its faith strengthened and confirmed, it is let down by the very people who were trained and ordained to do just that."

★ A Tennessee Churchman: "Your publication is sound and strictly in accord with the Prayer Book. If I had seen it earlier, I would have come into the Church much sooner (it took about three years and two series of confirmation classes to do the trick). So much stuff nowadays is partisan (often heretical) and is written in a way that the man on the street thinks it represents the Church's official teaching. If Episcopalians were really loyal to the entire Book of Common Prayer, a lot of our internal squabbings would vanish. Such things as fasting, prayers for the dead, the Real Presence, baptismal regeneration, penance, unction, unbroken apostolic succession, etc., which are often regarded as partisan, are actually the official teaching of the Church. The lack of our own people to understand the Faith and to communicate it makes the secular world around us come up with some peculiar ideas about the Church. Our friends and neighbors can hardly be blamed

for not understanding us if we do not understand ourselves, nor can we be blamed if we have received only skimpy instructions before (and after) confirmation."

★ An editor and author: "From their sermons I would judge that by and large members of the clergy are not being well trained in the skills that are needed for effective spoken and written communication."

★ A Canadian priest (on the Arctic circuit for fifteen years): 82% of the 11,000 Eskimos in northern Canada belong to the Anglican Church.

★ A report in *The Living Church*: Between 1959 and 1964 the staff of the Executive Council increased in number from 250 to 310; the same Council increased the pay of its "middle-grade" officers as much as \$3,000 a year and made it possible for top-graders to make as much as \$20,000.

★ A financial report of the EBC: Hillspeak's salaries for the year ending 31 August 1965 totalled \$20,000.

★ A parish priest: Because far too many of us teach our children, when they are little, the table blessing, "God is great, God is good", and fail to teach them, when they are older, "grown up" blessings, their habit of "saying grace" not only falls into disuse but, as intelligent teenagers, they are embarrassed when asked "to say

the blessing" because they are able to repeat only something they learned as tiny tots. The "God-is-dead" idea gets much support from those whose spiritual disciplines are never allowed to develop beyond the nursery.

★ A columnist in the Roman Catholic newspaper *Our Sunday Visitor*: "The death of James DeWolfe, Bishop of Long Island, was a loss for all Christians. He was what some call "High Church" which meant, in his case, a firm allegiance to orthodox theology and the exercise of his authority as a bishop of the Church. Whatever bridge the Episcopal Church can offer will depend in greater part on Episcopalians who hold fast to their traditional beliefs. Bishop DeWolfe was one of those who stood guard most firmly over that bridge."

★ The Presiding Bishop: "The Church's greatest internal problem and task [is to raise the laity] from preoccupation with Church finances to witnessing for Christ."

★ A TAD reader: "I read somewhere that if we pray for patience we must be prepared to accept and profit by whatever God may send to teach us that patience."

★ The Bishop of Huron (Province of Ontario, Canada): The Bishop of Rome, Pope Paul, has said that he will give his personal attention to a further study of the validity of Anglican Orders.



EXILED DOVE

MANY people think of St. Patrick (d. 463) as an Irishman; although he is Ireland's patron saint and is reckoned as the Apostle to the Irish, he was an Englishman, the son of a deacon, and the grandson of a priest. The first and greatest Irish missionary and saint was Columba, or Columb, whose feast day is 9 June, the day of his death in 597.

Columba was born (and baptized) in 521, the son of a chieftain of the O'Donnell Clan and of royal blood; his uncle was High-King of Ireland, and his cousin King Argyll in Scotland: "he had a natural right to the kingship of Ireland, and

it would have been offered to him had he not put it from him for God's sake." (He was baptized *Columb*, "little dove", but later on *cille*, "of the Church", was added by his friends, and so his name became Columcille — "Little Dove of the Church".)

As was the custom with royal youngsters, Columba was put out to fosterage; later he was sent to Moville, one of the best Irish monastic schools, where he studied under the saintly Finnian and where also he became proficient in poetry — thanks to a Leinster bard called Gemman. He was made a deacon and moved on to Clonard in Meath where he became a pupil of the

other (and more celebrated) St. Finnian who was styled "Tutor of the Saints of Erin" and who ordained Columba to the priesthood. (Finnian wished to have him consecrated bishop, but for some reason Columba was never elevated to that rank.) His proved piety and learning, combined with his natural ability and noble birth, gave him a prominent position among his countrymen.

Columba's first work "in the field" was with his own clan, and his cousin-king offered him the site of the present city of Derry, or Londonderry, for a monastic settlement: it consisted of some high ground which was then covered with oak trees from which the place took its name (see "Correction Corner", page 32). Of all his foundations, Derry was favorite:

*The reason I love Derry is
For its quietness, for its purity.
Crowded full of heaven's angels
Is every leaf of the oaks of Derry.*

In 553 Columba went south where he founded the monastery of Durrow, four miles north of Tullamore (of folk-music fame), which the Venerable Bede (27 May) called Columba's principal foundation. He established many other religious houses in Ireland, one of them being at Kells, in Meath, afterwards the headquarters of the Columban Order and famous for its *Book of Kells* (an il-

luminated copy of the Gospels in Latin and now to be seen at Trinity College, Dublin).

A contemporary wrote of St. Columba: "He was a man of well-formed and powerful frame; his skin was white, his face was broad and fair and radiant, his eyes were grey . . . his voice was clear and resonant so that he could be heard at the distance of fifteen paces, yet sweet with more than the sweetness of the bards." Despite Columba's popularity and influence, he soon felt it necessary to leave Ireland.

The trouble started when Columba made a copy of a Latin Psalter which St. Finnian had brought from Rome. When Finnian discovered that his book had been copied without his permission, he reproved Columba and said that he had acted wrongly. The two men agreed to have the matter settled by the King of Ireland. Finnian protested, "Columcille transcribed my book without my knowledge, and I maintain that the transcript belongs to me."

Columba said, "Finnian's book has not decreased in value because of the transcript I have made from it, and it is not right to extinguish the divine things it contains, or to prevent me or anybody else from copying it, or reading it, or from circulating it throughout the provinces." (The copy is now in the Royal Irish Academy.)

King Dermot gave as his judgment the first law of copy-right in history: "To every cow her calf and to every book its copy." Columba, however, would not accept the decision and appealed to the High-King, but before he could leave Tara, he was involved in an affair of honor.

A nobleman killed a man in a hurling match and placed himself under the protection of Columba. When the High-King had the man put to death and so defied the right of sanctuary, Columba marshalled his own kinsmen and fought the High-King. Because some 3,000 of the King's Men were slain, Columba's conscience bothered him; and he sought the advice of the saintly Molaise who told him that he should leave Ireland and never return, that "he might ease his burdened conscience by winning in foreign lands as many souls for Christ as the lives thrown away in the slaughter at Cul Dremhne." The battle occurred in 561; Columba left Ireland for Scotland in 563, and at the age of forty-two.

*There is a grey eye
That looks back upon Erin.
It shall not see during life
The men of Erin nor their wives.*

On the Eve of Whitsunday Columba and a dozen faithful companions, all kinsmen, landed on an uninhabited island afterwards known as Iona (a some-

what Latinized form of "hy" or "island" — in Hebrew the name means "dove"), and it is to that tiny spot that the Scottish and English Churches owe so much. (Shortly before the outbreak of World War II the Scottish Presbyterians took over the long-deserted island and, with some help from the Duke of Argyll, established there the now-famous Iona community.)

Columba soon made friends with his distant kinsman the King of Scots (who afterwards gave their name to the whole of North Britain) and began the Christianization of North Britain. Even before Columba's death, Iona had become "the Jerusalem, the Antioch, the Rome, the Canterbury of the Western Seas." His own prophecy was coming true: "Unto this place, small and mean though it be, great homage shall yet be paid, not only by the Kings and people of the Scots, but by rulers of foreign and barbarous nations and their subjects. In great veneration, too, shall it be held by the holy men of other churches." The homage is by no means extinct today.

Despite the ban of exile, Columba was able to return to Ireland briefly in 575, where he was received by the great and small with honor and respect. As he grew into old age his influence and his reputation increased to

a pitch which has not been excelled by any other Irishman. In 597 his long life drew gently to its close. In May of that year, the same year that St. Augustine (feast day: 26 May) landed at the southern end of Britain, Columba was borne upon a

OPPOSED TO SAINTS

If your priest does not provide an opportunity to participate in the Eucharist on the feast days of such notable saints as Columba, you might justifiably ask him why not. Don't provoke an argument (he'll have to come to a better mind on his own — with the aid of your prayers), but for your own edification remember that the Standing Liturgical Commission prepared collects, epistles, and gospels for such days and that General Convention authorized their permissive use. Any priest who is really keen on evangelism should not want to miss any occasion to remind his people, and thank God for, exemplary missionaries. While the Commission was preparing its *Prayer Book Studies* (The Church Pension Fund, 5 Exchange Place, New York City 10005, will be glad to send you a brochure on the same), a diocese meeting in convention was also considering the enrichment of the Church's calendar and ways to honor her worthies; one parish, denied full training in Prayer Book teachings, but nevertheless named after the Church's first missionary saint, flooded the meeting with telegrams, each one reading alike: OPPOSED TO SAINTS IN THE EPISCOPAL CHURCH.

wagon to visit the brethren while at their work; on Saturday, 8 June, he went to bless the granary and said to his attendant, "Dermot this night at midnight I shall go the way of my fathers. Already my Lord Jesus Christ deigns to invite me." On his way back to the monastery he sat down to rest awhile. An old white pony, long a servant of the Saint, came up and began to whinny. "Let him alone," said Columba, "for he loves me; the Creator Himself has clearly, in some way, revealed that his master is about to go away from him." He blessed the animal (like a later saint, he loved all animals, and kindness to them was one of the rules of his Order) and returned to his cell to work on his beloved Psalter. Shortly after midnight he went into the church for the first service of the new day (Sunday, 9 June) where following monks found him dying before the altar, his head upheld by faithful Dermot. Lifting his hand slightly in a farewell blessing, he quietly departed this life in the seventy-eighth year of his age and the thirty-fifth year of his exile. —Taddled from *History of the Church of Ireland*; APCK, Dublin [Note: Visitors to New York's Cathedral Church of St. John the Divine will find one of the handsome ambulatory chapels appropriately named after St. Columba.—Ed.]

TADDLINGS

THIS issue of *The Anglican Digest* is late simply because the Editor did not get his job done on time. It is obvious that the poor fellow was not much good to start with, but he was available, did not demand or get such glories as his name on the front pages (against TAD policy) or a secretary (none could be afforded), he didn't cost much (\$100 a month, plus room and board), he would work every day and necessary nights, and he was willing to do a lot of other things.

Although it may have been foolish to tackle so much (St. Paul has something encouraging to say about being a fool), the Editor has been bright enough to see that other matters are demanding (that is the right word — demanding) more of his time, that despite any wishes of his own he can't do everything, and that he is gradually wearing out.

People have no right to complain about growing older and tired, for that is part and parcel of human nature; they do have, however, an obligation to be truthful in such matters, and, in this instance, the truth is that the Editor needs an assistant and, eventually, a replacement. He faced up to that fact last summer, but before anybody could be sought and trained to

take his place, the money had to be found. That is one reason why, two or three issues past, such a to-do was made in trying to get at least enough readers to send TAD a dollar on their birthdays.

The truth is that if TAD is to continue, editorial assistance must be found and afforded: a serious and extensive effort is presently being made to find the former; the latter can be found only in birthday dollars. Anyway, TAD is late this season because the Editor is wearing out (he has been at that job eight years, without a break) and has too many things to do. He hopes that TAD readers will be understanding — in all ways.



HOLD ON

TODAY, when serious discussion of authority, tradition, and ideals is in danger of being swamped by the jargon of mass communications, you and I need to remember the authority of our best selves as well as the authority of our own experience and to "hold fast the profession of our faith without wavering; for He is faithful that promised" — as Holy Scripture admonishes us.

Although we must be alive to the world around us, and although it is our God-given duty to pursue knowledge, we must

also strengthen our grasp on the eternal truths of God and hold them with greater understanding and commitment. Faithfulness is as essential to spiritual growth as is knowledge, for without faith and faithfulness the grace of God cannot operate in our lives.

It is constantly necessary to examine ourselves, our faith, and our Church so that we "may prove all things and hold fast that which is good"; but many things have been said recently in the name of religion that misrepresent what the Church has always believed and taught. Our historical roots and the wisdom of the past are rejected on the assumption that a bright and brittle faith accommodated to the world will be popular with everybody.

We must listen to the doubts and criticism of Christian people, but unfortunately, some people make the doubts and criticism of others an excuse for their own disbelief. We all could write a piece on our doubts and difficulties, or on our rebellion against ecclesiastical red-tape, prejudices and small-mindedness; but we must also make our own the great strength and witness of the Church of God as revealed by her noble and faithful servants.

If you stand at the post of your own sound convictions, the Church will weather the present squalls and go on spirit-

ually stronger than ever. I say to you what I say to myself: "Hold fast, be not weary in well doing; for in due season we shall reap, if we faint not." — The Bishop of Toronto (Canadian Province of Ontario); taddled from his diocesan paper, *The Anglican*



PASTE UP

A TAD subscriber recently amused himself by pasting together some of the titles listed in a religious bookseller's catalog:

If I Go Down to Hell/I Am a Vestryman/Among Friends /Strangers No Longer.

If You Marry Outside Your Faith/When the Time Comes /I John Take Thee Mary/From Utopia to Nightmare.

The Privilege of Teaching/ God's Fool/How to Read the Bible/With or Without the Apocrypha.

Church Needlework / In a Large Room:/A Handbook for Vestrymen.

A Handbook for Church Weddings:/On the Battle Lines.

Instant Fun for All Kinds of Groups:/The Greatest Thing in the World—/The Man-Woman Relationship.

The Triple Victory:/How God Gives Us Apples/How God Gives Us Peanut Butter/How God Gives Us Ice Cream.

DEPARTMENTS

AMEN

■ "Our present danger is not that of creating a 'superchurch'; it is, rather, the danger of accepting something less than the Church Christ gives us."

—COCU (Consultation on Church Union) statement

■ "All that is necessary for the triumph of evil is for good men to do nothing."—From a blotter

OLD STORY

■ "Our recent diocesan convention spent 55 unscheduled minutes arguing about the interpretation of a badly-written resolution."—A layman

■ "I apologize for the sermon last Sunday — not for the content, but for directing it at those present. It was intended for those not present. Sorry."—A parish priest

EYEBROW RAISING

■ The Diocese of Minnesota can expect to lose 32 churches in the next five to ten years if its present rate of curtailment continues: for the third year in succession \$30,000 has been cut out of the budget, no new missions have been started for three

years, two metropolitan missions have been without resident priests for two years, and in a 17,000-square-mile area (approximately a fifth of the total) no resident priest remains.—*The Witness* [The Diocese of Minnesota was organized in 1857; set apart the Diocese of Duluth in 1907 but took it back in 1944.]

NO KIDDING

■ Two former morticians on Long Island have opened an animal funeral business, complete with counseling service, coffin sales, embalming, and burial or cremation. For a little extra, the deceased pet may be viewed in one of seven "slumber rooms" — the Lodge, decorated in rustic style for hunting animals; the Powder Puff Room, for poodles and the like; the Ming Room, for Pekingese; the Venetian Room, with Italian decor (for dolphins?); the Purr-sian Room; the Shannon Room, for Irish setters and terriers; and the Colonial Room, in early American, for the "many kindreds."

■ "The idea of a super being is difficult to understand and believe in. There is no need to use the word *God* today. It is

just not needed."—The Editor of the Canadian Church's *New Curriculum*

■ In presenting two experimental revisions of some services in the Prayer Book (officially unchanged since 1662), the Chairman of the Church of England's Liturgical Commission said his group had tried to produce "forms of words which are capable of various interpretations."

■ To fill the rectorship of Christ Church, Cambridge, Massachusetts, over one hundred priests were considered.

■ The Bishop of Spokane, weary from a morning of dictating letters, broke up a post-ordination luncheon when he prayed, "Almighty God, we thank thee for the many blessings of this day and for the promise it holds (comma) . . ."

■ The Bishop of Bath and Wells (two dioceses were conjoined in 1135) who lives in the Old Palace (a building since the 13th century) next door to his Cathedral Church of St. Andrew, Wells (one of the most magnificent churches in all England), has and enjoys his own swimming pool — the Palace moat.

■ In 1965 it cost \$2.44 to write the average business letter (up 12 cents from 1964).

■ In their official reports, two bishops, both in the same diocese, listed attendance at meetings: 109 (total); celebrations

of the Holy Communion: 40 (total) — for a whole year.

■ A corporation's report of last year's earnings: 5.3% went to stockholders; 34.5% in taxes and other payments went to governments.

WHERE WE STOPPED READING

■ Classes for those who are interested in the Episcopal Church begin next Wednesday at 8:30 P.M. The instructions will not necessarily lead to confirmation . . . —A parish paper

GOOD QUESTION

■ "Why is it that worthwhile projects are so often killed or at least left to die because they are not 'official' — have not been inaugurated, sponsored, financed, or blessed by General Convention or its Executive Council?" —From a letter

MAKES HEART GLAD

■ The Church of St. Francis-on-the-Prairie, Reno Junction, near Gillette, Wyoming, with a congregation of eight families and twelve communicants, has paid the final \$2,900 due on its building (it will be consecrated in September) and adopted a \$2,900 budget for this year.

■ The Mutual Responsibility Commission, created by the General Convention of 1964, will make a serious study of

the Church's "decision-making agencies" (the Office of the Presiding Bishop, the Executive Council, and General Convention itself), their authority, function, and relationship.

■ The Diocese of Nebraska opened up a new work in Bellevue, just south of its See City (Omaha), in 1961; today the parish (Holy Spirit) has a communicant strength of 375.

■ "Our gift is made solely to the glory of God and for His service; hence an acknowledgment or other time-consuming correspondence is not necessary for us."—From a letter

GOOD IDEA

■ Why don't they put a nominal value on every sort of container: coke-bottle, wine, whiskey, beer, and all? A half-cent each would add only three cents to the cost of a six-pack of beer but, what's more important, it would send children and others out to gather up the empties now disfiguring the nation's parks and roadsides, and save part of the million-dollar clean-up cost state highway departments are now stuck with. "Cleanliness is next to godliness."—From a letter



Do all your work as though it were to last a thousand years and you were to die tomorrow.
—*Good Work*

INTERPRETING

EDWARD Gordon Bulstrode was priested in St. Alban's Abbey (north of London) in 1910; after a short curacy and a stay with the Cowley Fathers, he gave up all possessions and security to become the homeless Brother Edward. For a number of years he wandered about England, preaching in the parish churches if invited, talking at bus stops and in pubs. He ate only what was given him, and if no one thought to offer him food, he went without. Slowly he became known and began to have invitations in advance to conduct missions and retreats. In 1948 a retired bishop joined forces with him and organized the Village Evangelists to co-ordinate the efforts of the friends who worked with him from time to time in various missions.

Brother Edward was always a little doubtful about becoming a movement. "As soon as an organization has a headed notepaper and a treasurer," he said, "it loses its vitality and becomes stuck, like Lot's wife, in the past. It is important to accept the fact that things die, even good things: we must not cling to them when life is gone." He himself depended on the Holy Spirit from moment to moment; he never spoke without prayer and his words were few and to

the point. He knew that God would use his words to help, even in ways he did not intend. He told a story to illustrate the principle.

"I had done something I thought I ought not to have done, and it was on my conscience, and I did not seem able to deal with it. One Sunday morning I went to a church other than the one I usually attended and there I heard a wonderful sermon on the value of individual confession. Having been brought up in evangelical circles and never considered individual confession as a practical possibility, I found the sermon most illuminating. I saw that sins which had been committed against God and man could be forgiven only by both, that one must confess to both God and man, and then the priest, in the name of both God and the Church, could give absolution. A great weight seemed to have been lifted from me, and as soon as the service was over, I went to the [sacristy], thanked the vicar very much for his sermon, and said that as a result of it I wished to make my first confession.

"The poor man was thunder-struck. Stammering in his perplexity, he said that of course as a priest in Anglican orders he could not deny the lawfulness of confession, but that he had never really thought about it himself, had never heard a con-

fession, and certainly had never preached about it! He would be much relieved if I would go to a priest more used to such things. You see, the vicar was a *good* man, and he had *prayed* before he preached his sermon, and so the Holy Spirit was able to speak through him. I heard what He wanted me to hear and not at all what the man thought he was saying."

A Coventry Churchman remembers Brother Edward's influence: "I write in the midst of the Coventry Cathedral consecration festival; as we rejoice in a building designed to last

REMEMBER THE CHURCH
IN YOUR LAST TESTAMENT

500 years, I remember Brother Edward's insistence that the End may in hard fact be tomorrow. Of course it is right to pour out our offerings in a tribute to Christ's glorious Majesty, but we must not be disappointed if it turns out to be only an 'anointing of the body before burial' and all should lie wasted and ruined in five years. Brother Edward kept material things in perspective by his insistence on the Second Coming and I shall never forget that essential part of his teaching."

Brother Edward's clear and urgent message, "Watch, pray, behold thy King cometh," still

is carried over England by the Village Evangelists. He died on Lady Day, the Feast of the Annunciation, 25 March 1953, in Windsor Hospital. — Taddled

from *A Faithful Witness*, an anthology of Brother Edward's teaching, published by Morehouse-Barlow Co., 14 East 41 Street, New York City 10017.



CORRECTION CORNER

The wise bishop who persuaded General Convention of 1910 to consider and eventually to establish the Church Pension Fund was not William Appleton Lawrence (III) Bishop of Western Massachusetts and retired since 1957), but his father, William Lawrence (1850-1941), VII Bishop of Massachusetts (1893-1927). For over 100 years the Lawrence family contributed a great deal to the life and welfare of the Church. John Lawrence came from England in 1635 and eventually settled in Groton,

Massachusetts, where a descendant Samuel Lawrence was born in 1754. Samuel L. was one of the Minute Men who fought at Bunker Hill and the father of six sons and three daughters. Two of his sons, Abbott L. and Amos L. became merchants (A. & A. Lawrence), importers of drygoods and manufacturers of cotton and woolen cloth (the city of Lawrence is named after them). Abbott L. was a public spirited man of vision and good works (he declined a cabinet post offered by President Taylor, but later went to England as Minister to the Court of St. James's). Brother Amos was an invalid for the last 21 years of his life and turned to philanthropic work; in the last ten years he gave away five-sixths of his entire income. (The Lawrences all had large families, and there were many Williams, Samuels, etc. in the lot; William, brother of Abbott and Amos founded Groton School, which for a time was called Lawrence Academy because of Amos' and William's benefactions.) Amos' second son, Amos Adams Lawrence (1814-1886) was also a merchant, philanthropist, and the largest manufacturer of knit goods in the country; he established Lawrence College in Appleton, Wisconsin, founded a college (now the University of Kansas) at Lawrence, Kansas; was a trustee of the Episcopal Theological School, Cambridge, Massachusetts, where he built Lawrence Hall in honor of his father, Amos. Amos Adams Lawrence married Sarah Elizabeth Appleton (daughter of a Boston merchant and some kin to the Samuel Appleton who followed John Lawrence from England and who owned part of the original town plot of Appleton, Wisconsin), and it was they who came into the Church in 1842; and it was their son William who became, after ordination, Rector of Grace Church, Lawrence, Professor of Homiletics and Pastoral Theology and, later, III Dean of the seminary in Cambridge, and, in 1893, VII Bishop of Massachusetts (for 34 years) and

(Continued on following page.)

(Continued from previous page.)

the founder of the Church Pension Fund. His son William Appleton L. (b. 1889) was consecrated III Bishop of Western Massachusetts in 1937, and another son, Frederick Cunningham L. (b. 1899) was consecrated Suffragan Bishop of Massachusetts in 1956. William L.'s son-in-law, Charles Lewis Slatterly, was consecrated his Coadjutor in 1922 and succeeded him as diocesan in 1927. (Bishop Slatterly died in office in 1930.) Not only did William Lawrence have two sons and a son-in-law to become bishops, but he was the first bishop in American history to consecrate a son, he may have been the first to consecrate a son-in-law, and undoubtedly he was the only one to consecrate both a son and son-in-law. Furthermore, he consecrated his son William Appleton Lawrence to a jurisdiction and title carved out of (in 1902) and endowed by his own diocese. The only Lawrence-named member of the Massachusetts family who is a priest today is a son of William Appleton L. and a member of the faculty of the Episcopal Theological Seminary in Kentucky. Now we know all about the Lawrences of Massachusetts.

Visitors to the Emerald Isle may be directed to the cathedral church in Derry (not Derby, which is on another island and is the "county seat" of Derbyshire, England), in the Province of Armagh and the northernmost part of Ireland. Traditionally dioceses take their names after the see city — the town in which the bishop has his *cathedra* or throne (American and Canadian dioceses more generally have taken the name of the area — a state or province, for example). There have been bishops at Derry (or Daire) since A.D. 927, except for two early centuries when the See was transferred to nearby Maghera. The Diocese of Raphoe, set up in 959, was united with Derry in 1838 and the combination known as Derry and Raphoe. Derry means "oak grove" and the town was known as Derry-Calgach ("the oak wood of Calgach," a fierce warrior) down to the tenth century. The county was taken away from the powerful O'Neils (Earls of Tyrone) towards the close of the reign of Elizabeth I and eventually turned over to the City of London Corporation; both county and town became known as Londonderry and gave their name to the famous folk-tune, London-derry Air ("Danny Boy" is one set of words sung to it). Despite the additions and changes, the bishop still signs his name, as in the instance of the present one (Charles John Tyndall), simply + Charles Derry. The lovely cathedral church of St. Columb (see article on page 21) was built between 1628 and 1633, and its bells make up what is now the oldest ring in Ireland.

The quotation in the Spring 1966 TAD and credited to Susan Hicks-Beach ("Better and fairer is nothing than this, when husband and wife keep house together with one heart and mind between them, and they themselves know it best.") had its origin in the *Odyssey* of Homer (Book 6, lines 182-185) and was so identified in Mrs. Hick-Beach's superb and out-of-print book *A Cardinal of the Medici*.

The publisher of Charles Williams' novels in paperback is Eerdmans, 255 Jefferson Avenue S.E., Grand Rapids, Michigan 49502, and not Seabury Press as we said last spring (it is right elsewhere in this issue).



BURIALS

✠ Spence Burton, 84, one-time Chaplain of San Quentin Prison and Superior of the American Congregation of the Society of Mission Priests of St. John the Evangelist (S.S.J.E.), during which time (1924-39) he saw the Order settled in Cambridge, Massachusetts (his father financed the present buildings which were designed by the renowned Ralph Adams Cram and put up between 1925 and 1937) near Harvard University where he had taken his B.A. and M.A., and from whence the S.S.J.E. work was begun in Japan (now a province of the American Congregation) and in Canada (now an independent Congregation); who was consecrated Suffragan Bishop of Haiti and the Dominican Republic in 1939 and translated in 1942 to the See of Nassau and the Bahamas — the first American bishop to serve in a Church of England jurisdiction — where he stayed for nineteen years; from the Church of St. Michael and All Angels, Cincinnati (Diocese of Southern Ohio); in the 54th year of his profession.

✠ Henry John Whitehouse, 91, sportsman (horses and dogs), Chicago-born son of a president of the L. & N. Railroad and grandson and namesake of the

II Bishop of Illinois (once Rector of St. Thomas' Parish, Manhattan), Chief of Protocol at the Versailles Peace Conference, a vestryman for 57 years (he was senior warden forty-five years); from St. Mark's Church, Mount Kisco, New York.

✠ Brother Charles (Charles H. L. Pennington), 79, of the Order of St. Barnabas, who joined with the Founder in 1907 to begin the Order's care for indigent and incurable men and boys, and who was its Superior from 1954 to 1960 (all the members are laymen); from the Chapel of Divine Compassion, St. Barnabas' Home, Gibsonia (Diocese of Pittsburgh); Pennsylvania.

✠ George Clair St. John, 88, priest and longtime headmaster (1908-1947) of Choate, the Connecticut preparatory school which under him grew from a community of 35 boys and five masters, to an institution with 600 students, among whose 3,600 alumni were John Dos Passos, Edward Albee, Chester Bowles, Alan Jay Lerner, Paul Mellon, Adlai Stevenson, and the 35th President of the United States (who may have remembered the frequent exhortation of "The Old Head": "Ask not what your school can do for you, but what you can do for your school"); whose ideal was a school large enough to give an outlet to every ability that a

boy might have but still small enough for every boy to be considered individually; who enforced compulsory chapel and a strict honor system but liked to dismiss classes occasionally for a hike in the mountains; one of whose sons also became a priest and headmaster of Choate when his father retired; from Christ Church, Hobe Sound, Diocese of South Florida.

✦ John P. Cluett, 65, nonconforming (successful writer and humorist) son of the former Board Chairman of Cluett, Peabody & Co. (Arrow collars, Sanforized shirts, etc.), which firm had something to do with fashioning and manufacturing the first clerical collar; from Christ Church, Greenwich, Connecticut.

✦ Mrs. Milton Moran Weston, 81, daughter of a priest, wife of a priest, and mother of a priest (he has the largest parish in the American Church, St. Philip's, Manhattan), who taught school for 63 years and gave piano lessons in her home for 60 years (right up to her last illness); from the church which her father started and of which her husband was once rector, St. Luke's, Tarboro, Diocese of North Carolina.

✦ Albert James Clements, 82, who served on the secretarial staff of five Archbishops of Canterbury (he went to work at seventeen for Randall Davidson, then Bishop of Winchester,

and moved with him in 1903 to work in Lambeth Palace); when he retired in 1953 he merely transferred to the Lambeth Palace Library and there applied himself until a month before his death; in London, England.

✦ James Pernette DeWolfe, 70, Kansas born IV Bishop (1942-1966) of Long Island and father of a priest; in the Cathedral Church of the Incarnation, Garden City, New York. (See "Quarter Watch").

✦ Edward Hopkinson, Jr., 80, financier and civic leader ("the most important man in Philadelphia outside of politics") who chaired, from 1943-56, the planning commission that did much to tidy up the See City; from (Old) Christ Church; Philadelphia. (His great-great-grandfather was Francis Hopkinson, a signer of the Declara-



tion of Independence, as well as a lawyer, jurist, politician, mathematician, chemist, physicist, mechanic, inventor, musician, composer, one of the best satirists of Revolutionary days, and designer, in 1777, of the American flag; more important, however, Francis Hopkinson was the Secretary of the Church's organizing Convention of 1789 (see the Preface

in the USA Book of Common Prayer). The Constitution of the United States and that of the American Church were adopted the same year, in the same city, and in the same place (the State House), and Francis Hopkinson had a hand in both. His son, Joseph, and great grandfather of the late Edward Hopkinson, was also a jurist as well as the author of the patriotic anthem, "Hail, Columbia".

✠ Mrs. George Kenneth Grant Henry, 86, widow; granddaughter, daughter, and sister of priests, and mother of the Bishop of Western North Carolina; from the Chapel of the Cross, Chapel Hill.

✠ William du Pont, Jr., 69, banker, sportsman (horse racing and animal husbandry), and a great-grandson of E. I. du Pont de Nemours, founder of the chemical company; from Christ Church, Wilmington, Delaware.

✠ Goodrich Robert Fenner, 74, V Bishop of Kansas (1939-59); from St. Michael and All Angels' Church, Dallas, Texas.

✠ Henry Hastings Curran, 88, New York-born lawyer, who, as Fiorello La Guardia's Deputy Mayor and New York City's Chief Magistrate, was reckoned as one of the most articulate public officials of his day, and who is best remembered for founding the non-existent Curran University for the propagation of good English (one of

the "graduates" was the late Newbold Morris, Commissioner of Parks, on the rolls for more than twenty years); from Grace Church, Manhattan.

✠ Sylvester A. Lyman, first administrator of the Diocese of Chicago's Bishop's Pence program when it was established in 1933 and its executive secretary until he retired in 1964, whose pence cans brought in more than a million dollars to extend the work of the Church; from St. Luke's Church, Evanston, Illinois.

✠ Edward Makin Cross, 85, III Bishop (1924-52) of Spokane (eastern portion of Washington and part of Idaho); from the Cathedral Church of St. John, which he founded forty years before.

✠ Ivar N. Hultman, retired vice-president and director of Eastman Kodak, trustee of the Diocese of Rochester (New York) and of the Church Home and of Hobart and William Smith Colleges; from St. Mark's and St. John's Church in the See City, where he was 32 years a vestryman.

✠ Charles Edward Dunlap, 77, Philadelphia-born coal merchant (he worked his way up from his family's mines), co-owner with his maiden aunt of The Elms, one of Newport's great 19th-century mansions, board member of many corporations, trustee of the Seamen's Church Institute and St. Luke's Hos-

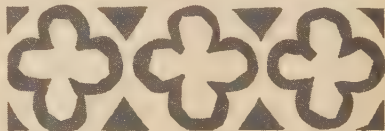
pital and vestryman, who took his first wife in 1962; from St. Thomas' Church, Manhattan.

✠ Florence Bertha Powdermaker, 71, spinster, surgeon, psychiatrist, and psychoanalyst, who was noted both for her work with children and for her part in developing the concept of group psychotherapy; from St. Stephen's Church, Ridgefield, Diocese of Connecticut.

✠ Irvin L. Robertson, warden of his parish and diocesan (Algonoma) official, police officer for 43 years (he was the See City's Chief of Police for 22 years); from St. Luke's Cathedral Church, Sault Ste. Marie, Canada.

✠ John Heuss, 57, priest and, since 1952, XIII Rector of Trinity Parish, New York City, from his parish church. Trinity Parish is one of the oldest (organized in 1696) and the largest (3,930 communicants, with one church, six dependent chapels, and one mission, staffed by 28 priests) in the American Church, and possibly the wealthiest in the world. Lord Cornbury, first cousin to Queen Anne and second Governor of New York (after the change from Dutch control) was a civic failure, but his zeal for the Church (he had no use for Presbyterians) resulted in an assignment to Trinity Parish of neighboring property (between Christopher and Vesey Streets) known as the King's (and later

Queen's) Farm. Thanks largely to his positive ideas about the Church, William Vesey, the first Rector of Trinity Parish (Vesey and Rector Streets are named after him), and the equally strong ones of his successors, Trinity was able to hold on to its gifts and wound up owning much of the land in the southern half of Manhattan Island. Financial reports have not been made public for a long time, but many years ago Trinity's assets (not counting the \$25 million value placed on land occupied by the church and



graveyard at the head of Wall Street) were reckoned high up in eight figures. One Rector of the Parish used to complain that all he did was go to meetings of boards of directors, but it is believed that in recent years that burden was placed elsewhere. A second church was built on the sight of the old one in 1790 (the population of New York that year was 33,130), and a third and the present one finished in 1846 (the year that telegraph service was opened between New York and Philadelphia). The bronze doors of Trinity Church are a memorial to the famous John Jacob Astor, and the bodies of Alex-

ander Hamilton, Robert Fulton, as well as that of the late Rector, are buried in the churchyard. One of Trinity's chapels, St. Paul's, on Vesey Street, was finished in 1766 and is the oldest church building in the City of New York.

✠ Margaret Wheeler, spinster, who as Secretary of the Transvaal and Southern Rhodesia Missions' organization in England for nearly forty years until her 1963 retirement dispensed tea, collected money, and sized up missionary applicants in her London office and won her place as one of the Foundation Members of the Order of Simon of Cyrene, a recently-formed honorary fraternity (limited to fifty members) of persons who have served the Church in Africa; in London.

✠ W. Atlee Burpee, 71, retired vice-president of the mail-order seed company, a younger son of its founder (Washington Atlee Burpee), also sometime president of the Philadelphia Flower Show and of a leading Philadelphia jewelry firm; who in 1934 presented England's Queen Mary with \$10,000 worth of double hybrid nasturtiums which he had helped his older brother David (who survives and is Chairman and Chief Executive Officer of the Company) to develop from discovery of a single color to commercial quantities of four colors in only one season (that year

ten double-nasturtium seeds sold for a dollar when ordinary seed packages were only a nickel); from Holy Trinity Church, Philadelphia.

✠ Sterling F. Mutz, who, for almost forty years, was a lay reader, vestryman, or senior warden of St. Matthew's Parish, Lincoln, Nebraska, and a member of many diocesan boards and committees (when anything needed to be done, he was always there to do it); from his parish church.

✠ Lewis Bliss Whittemore, 80, III Bishop (1937-53) of Western Michigan; from Grace Church, Vineyard Haven, Massachusetts.

✠ William Howland Taylor, 64, newspaperman and writer, who was the first sports reporter to win the Pulitzer Prize (in 1934, for his reports on the America's Cup races) and who was at his retirement in 1963 Managing Editor and Vice President of the monthly magazine *Yachting*; from St. Stephen's Church, Port Washington (Diocese of Long Island), New York.

✠ Grace Ellen Hunt, spinster, who was Secretary of the local Woman's Auxiliary for forty years, a Sunday School teacher for even more years, Godmother to countless children; from St. Luke's Church, Charleston, New Hampshire, of which parish she had been a member for more than a century in her

108th year. (On the Sunday following her death, the organ to which she had listened for seventy years also expired.)

✠ Joseph John Booth, 79, Yorkshire-born and onetime Australian munitions worker and Archbishop of Melbourne for 25 years (he retired in 1957); from St. Paul's Cathedral Church, Melbourne, Province of Victoria.

✠ George Washington Stark, 81, long-time Detroit newspaperman, historiographer of the City since 1947, and pamphleteer for the Diocese of Michigan; from Mariners' Church, Detroit, which he served as trustee for many years, leading the efforts to preserve it when the City wished to raze it, and who was its senior warden when it was moved to a safe location.

✠ Leslie L. Biffle, 76, Arkansas-born son of a small town (population: 100) storekeeper who went to Washington D.C. as secretary to a representative (and later a senator) to remain with the Congress 44 years (he retired as Secretary of the Senate in 1952) and became a close friend of President Truman (in 1948 he put on overalls and a droopy straw hat, and in a chicken truck, took to the road to sound out political views, and was one of the few who predicted Mr. Truman's re-election); from the Bethlehem Chapel of the Cathedral of St. Peter and St. Paul, Washington.

✠ Sister Elizabeth Margaret, 87, of the Sisters of St. Margaret, who worked with children at St. Michael's Mission in Philadelphia, St. John's Orphanage in Washington, D.C., and the convent in Port-au-Prince, Haiti; from the chapel of the Mother House, Boston, Massachusetts.

✠ George Wiley Mills, 87, forty years a vestryman (under three bishops) of St. John's (now Cathedral) Church, Jacksonville, Diocese of Florida, from whence he was buried.

✠ Amory L. Haskell, 72, a Bald Eagle (one of the Navy's first 200 aviators; his pilot's license was 168) who worked up in General Motors to become boss of its export division (sales organizations in 25 countries) and resigned in 1925 to organize the Triplex Safety Glass Company which introduced safety glass to American car manufacturers (it was already used by European makers) and which he sold in 1932 to Libbey-Owens-Ford at such a fancy profit that he could devote the rest of his life entirely to horses (he founded the Monmouth Park Race Track and his 700-acre estate at Red Bank was noted for its thoroughbreds); from St. George's Church-by-the-River, Rumson, New Jersey.

✠ Charles Ward Seabury, 89, Peoria-born insurance broker and vestryman, as well as hospital (St. Luke's), college, di-

ocesan (Chicago), and seminary (Seabury-Western) trustee, and great-great grandson of Philander Chase (I Bishop of Ohio and later of Illinois); from Grace Church, Oak Park, Ill. ✠ Seth Wolcott Linsley, 98, sometime Archdeacon of Western Massachusetts and a priest for 65 years, whose son and grandson are also priests (his brother John Chauncey Linsley, who died four years ago at the age of 101, was a priest 72 years); from the Church of St. James the Apostle, New Haven, Connecticut.

✠ Howard C. Sykes, 73, retired importer of mica and other raw material, U.S.A. Executive Officer of the Allies' Combined Production and Resources Board



during World War II, one-time President (1932-34) of the New York Curb Exchange (now the American Stock Exchange), and big-game hunter who collected specimens for the American Museum of Natural History in Manhattan and the New England Museum of Natural History in Boston; from St. Paul's Chapel, Englewood (Diocese of Newark), New Jersey.

✠ Augustus Newbold Morris, 64, lawyer, former President of New York's City Council, the

City's Commissioner of Parks, a twice-defeated reform candidate for Mayor, and a descendant of Knickerbocker aristocracy (his ancestors arrived in 1660 and once owned the section of the Bronx still known as Morristania; another ancestor acquired, as Mayor, Central Park for the City, and another one, Lewis Morris, signed the Declaration of Independence) whose gentle manners often took a beating at the hands of rowdy politicians (In 1940 one of the popular pastimes was to go down to City Hall and listen to his Democratic opponents call him a boy scout, a goon, a hamhead, a sneak, a Simon Legree, and a Scrooge.) but whose blueblood did not keep him from admiring and campaigning for the "roly-poly son of a bandmaster" — the liberal Fiorello La Guardia; from St. Bartholomew's Church, Manhattan.

✠ Henry Joseph Johnson, 84, from St. Andrew's Church, Peoria (Diocese of Quincy), Illinois, of which parish he had been a member 68 years, vestryman 63 years, chorister and sexton 60 years, senior warden 35 years. [Has anybody else served simultaneously as sexton and senior warden?—Ed.]

✠ Hector Gordon Robinson, 67, V Lord Bishop of Riverina (from 1951), the Church in Australia; who was called the clearest, most plain-spoken writer on the Australian episco-

pal bench, but who left only a few sermons and articles because everything worth writing about was already written; who often refused to attend General and Provincial Synods or annual Bishops' Meetings because he believed time, money, and thought to be precious gifts of God, not to be carelessly used or wasted (when the Diocese of New Guinea found itself \$42,000 in debt and unable to meet food bills at the time when most bishops were setting off for the 1958 Lambeth Conference, he wrote a scathing attack on the system which could spend some \$56,000 on such a conference and vast sums on expensive luxuries like societies and central organizations while missions were in need, and later said privately, "Statements from the Australian Board of Missions have filled me with rage; why is the A.B.M. so prosperous and the field broke?"); and who might have given much to the Church as a whole, but never valued himself or his opinions highly and gave all his energy and common sense as a greatly loved Father-in-God to his diocese; from St. Peter's Church, Eastern Hill, Melbourne, where he had served his first curacy.

✠ Charles Jordan Jones, who during his 75 years as a churchman and citizen of Woodstock, New Brunswick, Canada, was a choirboy, vestryman, church

warden, mayor, town solicitor, county court judge, Justice of the Supreme Court of New Brunswick, and father of a priest; from St. Luke's Church, Woodstock.

✠ From the chapel of the Convent of the Transfiguration, Glendale (Diocese of Southern Ohio): (1) Sister Lydia Margaret, 81, Hawaiian-born sewing mistress who, as an orphan, was brought up by the English Sisters who had founded Saint Andrew's Priory School in Honolulu (after the American Church received jurisdiction of the work established by the English Church, the Community of the Transfiguration took over the school — in 1918), came to the U.S.A. in 1922 and never returned to her homeland; in the 46th year of her profession. (2) Sister Ethel Bertha, 86, who came from Canada as a youngster and went to work for the Sisters when she was seventeen years old and became, in 1907, the third Sister to make her final vows in the Order, and who trained hundreds of girls to be "Christian homemakers" (she raised one from babyhood); in the 59th year of her profession. Both sisters died within hours of each other.

✠ Robert Alton Emerson, 54, a third-generation railroader who as a boy helped load box-cars and rose steadily to become President of the Canadian Pa-

cific Railway; from St. George's Church, opposite his office in Montreal, Canada.

✠ Edith Wetmore, 95, one of the last of the Newport dowagers, who maintained one of the resort's two remaining summer palaces in the old style with butler (with her 38 years) and liveried footmen (the mansion was built by her Governor- and Senator-father more than 100 years ago), and who until a month before her death continued "to entertain close friends and her clergymen at high tea": from Trinity Church, Newport, Rhode Island. (See "Will and Deed")

✠ Howard Payne, 78, whose more-than-fifty years as City Clerk and Comptroller (always with sleeve garters and green eye-shade) and whose signatures on some 5 million official checks earned for him the title of "Mr. City Hall", and whose meticulous care of parochial accounts (he was parish treasurer 34 years, as well as sometime vestryman and junior warden) won the respect of the Faithful: from St. Paul's Church, Kansas City, Kansas.

✠ Mother Clare, 67, Superior (1942-1964) of the Deaconess Community of St. Andrew and a sister of the Bishop Suffragan of Whitby (one of the four assistants to the Archbishop of York, England) and the first woman to receive the Lambeth *Magister Artium* since Henry

VIII authorized the Archbishop of Canterbury to confer academic degrees in Divinity, Arts, Law, and Medicine: who built up and kept contemporary the work of her 105-year-old community (the only religious order in which members are both deaconesses and professed sisters (they wear a nun's habit and live according to rule, scattering in the daytime from their mother house in London's shabby, overcrowded Paddington section to work as parish helpers, nurses, teachers, and the like): in the fortieth year of her profession: from the convent chapel. * * * * *

POWER

THE CHAPLAIN of the U. S. Senate was returning by air from a religious congress in Hawaii when one of the plane's engines went out of commission. A stewardess moved down the aisle reassuring the passengers, but the chaplain felt that she too needed some reassurance. "Nothing can happen to this plane," he told her. "There are eight bishops aboard."

The girl smiled and said she would relay that comforting news to the captain. She returned in a few minutes and said, "I told the captain, but he said that he would rather have four engines."—*Qu'Appelle Crusader* (Canada)



PRAYER



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove the page and keep it in your Prayer Book.)

JUNE

- 9 *Leland* William Frederick Stark (13th) VI Bishop of Newark
- 11 *Richard* Stanley Merrill Emrich (20th) VII Bishop of Michigan
- Stephen* Fielding Bayne, Jr. (19th) Executive Council, Overseas Department
- 14 *Clarence* Rupert Haden (9th) III Bishop of Northern California
- 24 *Charles* Colcock Jones Carpenter (28th) VI Bishop of Alabama
- Hamilton* Hyde Kellogg (14th) V Bishop of Minnesota
- George* Mosley Murray (13th) Bishop Coadjutor of Alabama
- 26 *William* Crittenden (14th) V Bishop of Erie
- 29 *William* Wallace Horstick (22nd) II Bishop of Eau Claire
- Randolph* Royall Claiborne (17th) V Bishop of Atlanta
- John Joseph* Meakin Harte (12th) II Bishop of Arizona
- Walter* Conrad Klein (3rd) IV Bishop of Northern Indiana


JULY

- 19 *David* Emrys Richards (15th) I Bishop of Central America
- 22 *Richard* Earl Dicus (11th) Suffragan Bishop of West Texas

AUGUST

- 6 *Frederick Percy* Goddard (11th) I Suffragan of Texas
- 24 *Russell* Sturgis Hubbard (18th) IV Bishop of Spokane

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honour, praise, and glory of thy holy Name: through Jesus Christ our Lord. *Amen.*



SIGNS & SEASONS

SIGNS have always been a means of communication. We find them on highways to speak of hills, curves, and crossings: On lakes and waterways to warn of danger, keep boats out, and tell us that no skiing is allowed: We use signs to help us multiply, add, subtract, divide, and equal: We use them to make sentences of the words we write:—?";'!. Chemists have a group of signs; botanists, musicians, cattlemen, weathermen, card players, copy-readers — they all have signs. Such signs are sometimes called glyphs (from a Greek word for "carved", an early form of writing). Glyphs were devel-

oped to identify the twelve divisions of an imaginary belt of stars through which the sun and moon and principal planets moved every year. Because the constellations (groups of stars) were usually named after animals (♈ *Aries*, ram ♂ *Taurus*, bull: ♊ *Gemini*, twins; etc.), the belt became known as the zodiac (a circle of animals), and the accompanying glyphs known as the signs of the zodiac. There are signs for the four seasons of the year — spring, summer, autumn, and winter. The word SEASON comes from "sowing time", which would be spring, and therefore *the* season.

SPRING comes from the springing [up] time, when vegetation rises or puts out its buds: new life coming forth.

SUMMER is the sun's year, the longest season of all when the earth opens up and is in fullest bloom.

AUTUMN comes from *augere*, to increase: the period of ripening or fruiting, and the fall of seed to the earth.

WINTER comes from "wet" days, when people huddled in a house as protection against cold, wind, and snow.

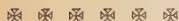
The CROSS which is used in one form or another by every operation at Hillspeak was designed as an ornament for the American Type Founders by Johannes Troyer, a Tyrolean, who studied art in Austria and Germany and worked as a letterer, calligrapher, and illustrator for Austrian, German, and Swiss book publishers. With the invasion of the Nazis, he fled from Austria to the principality of Liechtenstein (62 sq. mi.), where he designed postage stamps; he came to the United States in 1949. The Troyer ornament was especially



suitable to the Episcopal Book Club: the CROSS is the symbol of the resurrection of our Lord and therefore the universally recognized sign of anything Christian; the loops in this instance stand for the four seasons of the astronomical year — spring, summer, autumn, and winter, when the EBC sends books to its members; moreover, the loops show that everything begins and ends with God, the author and finisher of our faith.



The Hillspeak or Four Seasons Cross, as it is sometimes called, with a longer pendant is used by *The Anglican Digest*.



TRUTH



THE IDEA of Christian truth is still worth taking seriously. Christianity is not just a way of life, not only a set of ethical goals, nor solely a way of understanding our existential situation as human beings. Intellectually, the great glory of the Church has been believing that Christianity has a content and a very specific content. It knows something about God, man and the world which it claims is true: no one can at will fashion a Christianity of his own making. A person should not violate his conscience to ac-

cept the Church's claims nor should the Church make an idol of any one way of stating its claims; but the source of Christianity is God and not man — hence man cannot do with it as he will. What one believes or what others in the Church believe can never be a matter of disinterest. There can be no logical "belief in" without a "belief that." Any attempt to limit theology to self-centered ideas of encounter and commitment can never be intellectually adequate. — Taddled from *Commonweal*

BY WILL AND DEED

● The University of the South, Sewanee, Tennessee (owned by 21 southern dioceses of the American Church, with 800 men in the College of Arts and Sciences and 75 in the School of Theology) received during 1965 gifts totalling \$5,507,470.

● Mrs. William Andrew Smith, 90-year-old widow who, until a few weeks before her death, was in church every Sunday (the last year in a walker), left to her home parish, St. James', Texarkana (Diocese of Dallas), Texas, \$5,000, and lesser amounts to the parochial school and to the Church Home (an orphanage for girls), Memphis, Tennessee.

● Robert L. Dell, 68, retired Chief Justice of the Minnesota State Supreme Court, left \$35,000 to his home parish, St. James', Fergus Falls, and \$75,000 to endow the missionary work of the Diocese of Minnesota.

● St. George's Parish, Schenectady (Diocese of Albany), New York, has received from the estate of the late C. Vaughn Ferguson and his wife (she was National President of the Girl Scouts from 1946-52), \$40,000.

● Henry E. George, Dryden, has given to the Diocese of Michigan forty acres of property which has a large house and swimming pool, barn, caretaker's house, and lake, and is valued at \$100,000.

● The Episcopal Expansion Fund of the Diocese of Iowa has given to the Diocese of the Philippines \$30,000 which was used to build St. Agnes' Dormitory, Quezon City, for girls attending school in the area; and to the Diocese of Nandyal \$7,000 to establish a new agricultural school at Giddalur in the rural Kurnowl district of southern India.

● Mrs. James W. Kennedy left to Covenant Parish, Junction City, Diocese of Kansas, a 400-acre farm five miles west of town and one of the show-places of the county.

● From the estate of the late Donald Brown, the Easton (Eastern Shore of Maryland) Diocesan Endowment Fund, has received \$100,000. (Mr. and Mrs. Brown, with two or three others, set up the Fund in 1962, and held that "society is only as strong as its moral and spiritual foundation and as the sharing of those to whom most has been given is free and generous.")

● The National Science Foundation has given a research grant — the fourth he has received in seven years — of \$20,000 to the Associate Professor of Biology

of the University of the South to continue his research comparing the red blood cell proteins of closely related mammals.

● To the endowment fund of Trinity Parish, Rock Island (Diocese of Quincy), Illinois, Miss Cora Gaetjer bequeathed the biggest part (\$17,000) of her estate, and Miss Alma Evers, who wanted to leave her entire estate to the Church but feared that the cost of the increasing illness of her declining years would take it all, left \$40,000.

● Robert H. Storz (Chairman and, for 25 years, spark plug of Bishop Clarkson Hospital, head of an investment firm, and long-time vestryman of Trinity Cathedral Parish) and his wife have given the Diocese of Nebraska their fourteen-room Georgian house on three acres of land in the center of Omaha (next to the residence of the Roman archbishop and near the University) for a home, office (formerly a rented room in a downtown building), and small conference center for the Bishop of Nebraska.

● Ransford Ray Gould left to the endowment fund of St. Paul's Parish, Brainerd, Minnesota, where he was vestryman or warden 51 years and a lay reader 52 years, \$10,000; to the American Church Building Fund Commission (established by the General Convention of 1880) which financed the building of the parish church,

\$5,000; and toward the building of the rectory, \$1,000.

● The family of R. P. Clinton, of St. James' Parish, Wichita, Kansas, has given over \$25,000 to a theological education fund and \$50,000 (with \$150,000 more to come) to establish an Episcopal School in Wichita (\$600,000 more will be sought from others); and the C. W. Parish family, of the same parish, has helped the latter along with \$26,000.

● William J. Cartwright left to his parish, St. John's, Williamstown (Diocese of Western Massachusetts), \$7,000 in real estate, \$17,000 in personal property, half-interest in his residence, and the religious part of his library (Williams College and the public library will divide the other books).

● Mrs. Erwin W. Halkney, widow of a cattleman and grain dealer, left to her 118-communicant parish, St. Martin's, Fairmount, Minnesota, approximately three-fifths of her \$500,000 estate.

● Mr. and Mrs. Booker Worthen have given to Trinity Cathedral Church, Little Rock, Arkansas, for its endowment funds, 100 shares of Worthen Bank Common Stock (currently selling at \$86 a share).

● Young Churchmen of the Diocese of Tennessee have raised over \$5,000 toward the purchase of an airplane for the Bishop of Liberia and hope to

make it \$10,000 before they're through — one-third the total cost of the craft.

● The Church of St. John in the Wilderness, Copake Falls (Diocese of Albany), New York, was given \$20,000 worth of Sperry & Hutchinson stock by Mr. and Mrs. Frederick W. Beinecke, whose family controls the company which is responsible for S&H Green Stamps.

● Anna Jane Yates, spinster, long active in St. Martha's Church, Detroit, Michigan, left to her home parish her entire estate — \$11,000.

● Mrs. Everett Eldred and her son Victor gave 48 head of Hereford cattle (valued at \$8,000) to help St. Matthew's Parish, Alliance, Nebraska, along with its building fund.

● Emma Jacquot left to her home parish. All Saints, Appleton (Diocese of Fond du Lac), Wisconsin, \$32,170.68, much of which was used to reduce the mortgage on the parish hall.

● Jessamine Bixby, widow, left to St. George's Parish, Kansas City, Diocese of West Missouri, her three-room home, to be sold if not immediately useful to the parish.

● Grover M. Herman, Chicago, gave to St. Paul's School (for boys), Brooklandville, Diocese of Maryland, \$100,000 toward building a new library, and a matching sum was obtained

through contributions from the board of trustees, seven alumni, nine parents of students and some thirty friends of the school.

● Mrs. A. Newell Benedict gave to St. Paul's Church, Yonkers, New York, in memory of her daughter who was a member of the parish, ten new bells to go with the fifteen bells she gave in 1955, and so completed the "only true carillon" between New York City and Albany. (A carillon is a set of 23 or more bells on which tunes may be played).

● Mr. and Mrs. Charles Woodward have arranged to give the Diocese of Pennsylvania \$50,000 a year for the next three years to initiate a program of adult Christian education.

● An anonymous donor has given the Bishop of Springfield 100 shares of General Telephone stock to use in the general missionary work of the diocese.

● Mrs. Oscar E. Jackson, widow, left to her parish of Calvary Church, Danvers, Diocese of Massachusetts, \$5,000, and a like amount to St. Peter's Parish, Salem.

● The Baxter Temple Carmichael Foundation, Sudbury, Ontario, Canada, has given to the library of Thorneloe College (the Anglican residence and liberal arts college in the Laurentian University of Sudbury) for the purchase of books, \$10,000, as well as \$500 a year

in perpetuity for the repair and maintenance of books. The College was opened at the beginning of the 1965 autumn term and accomodates fifty students. Dr. Carmichael was a local resident who died in 1965.

● The Diocese of Albany once again gave its Holy Week offering (\$55,000 this year) to St. Margaret's School for Girls, Nazareth, Palestine.

● Upon the recent death of Miss Edith Westmore, late of Newport, Rhode Island, \$2 million of a trust fund was released for the Cathedral Church of St. Peter and St. Paul, in Washington, D.C. (See "Burials")

● The Stanley Charitable Foundation (established by Alex W. Stanley in 1943 and now showing assets of nearly \$2.5 million), New Britain, Connecticut, gave \$5,000 to Bard College, Annandale-on-Hud-

son, New York. Originally named after the Church's first martyr and founded by John Bard to provide college training for men preparing for the priesthood, it fell into the arms of Columbia University in 1928; in 1944 it struck out on its own again and, for the first time, accepted women as well. In the chapel, the College's first building and a gift of the donor, the services of the Church have been held for over 100 years, and since 1860 a priest of the Church has been either President or Chaplain of the College.

● The Church of St. Matthew and St. Timothy, Manhattan, which lost its 72-year-old building recently in an 8-alarm fire, has received \$76,000 in contributions towards the \$900,000 cost of replacing it (insurance was insufficient to rebuild) and repairing the \$20,000 damage to its community center next door.



QUALIFICATIONS

The priest in a cathedral church school classroom asked, "How do you get to go to Heaven?" One child answered hesitantly, "Well, you have to be good." "Yes," said the priest encouragingly, "that's true . . ." when another child quickly chimed in, "You have to be good and dead!"—A parish paper

SACRIFICE

In planning a schedule of services for the summer months, I am reminded what the former Rector said when he announced the schedule for his first summer here: "If this schedule means some slight inconvenience to you, kindly remember that personal inconvenience is in keeping with the Sacrifice of the Eucharist."—A parish paper



STABILITY

THE WORLD is inside-out: "image" and material considerations are "in" and spirit and appreciation of worth are "out". Public support for Christian standards has vanished. Shall Christians then give up? Certainly not; let us rather pick up our feet and march boldly toward the Kingdom of Heaven.

Religious communities have a special responsibility in the matter. Their members have few parish responsibilities; they do not depend on a local salary, and they can count on the active interest of their brethren. They are free for special ministries to meet new needs, and, armed to the teeth through common worship, frequent sacraments, and meditation with the grace of God, they can bring to daily living the strength and truth of the Gospel.

The sad part, however, is that most religious communities have too few novices or juniors (but no shortage of work!); a priest or layman from each Canadian diocese, preferably between 25 and 35, would meet our needs for some time, though not immediately: if they came to us this month, they could not take final vows until around

1969; it takes that long to prepare for the stability of life vows. We often are asked about standards. Academic qualifications are important because we must make Christianity intellectually acceptable, but they are by no means the whole story: some of our best vocations come from men who have only one talent which they are willing to offer to the Lord. We need normal, relaxed men. If a priest or layman is having serious difficulties of mind or body, we will pray for him and assist him in any way possible, but he cannot become a member of the community. We need men who realize that days in the monastery are no more likely to be sweetness and light than in the work-a-day world.

We need men who know the problems of the present age and are willing to live the Gospel according to the rule of the Society so that those looking on will be persuaded. We need men who have initiative and who are not hot-house plants. We offer the finest job in the world for those called to it: to love God and enjoy Him forever, to labor for the well-being of the Church, and to have the happi-

ness of surrendering all self-pleasing. If you are not quite satisfied with your present vocation, why not give us a try? (Women have communities, too, remember.)

A religious community is in a good position to lead on Church union, missionary work, changing customs and ceremonial, and rethinking old formulas. Communities can reach out in welcome to all Christian traditions without binding the Church or compromising their own principles. Men of all Christian traditions come to our guest house at Bracebridge. As far as principles permit they join with us in worshipping the one, true God in Trinity. At the Daily Eucharist the basic intention is the Anglican Cycle of Prayer and on Sundays the diocesan cycle is added. We are able to demonstrate in a relaxed way

the beauties of the Liturgy and the Church's new appreciation of such matters. We are living in a great age, the doctrine of the Church is being restored, and once hostile Christian traditions are seeking reconciliation in the truth.

There are disadvantages, of course: Christianity is being challenged by materialism and unbelief. Unbelief is present in the Church. To become angry, morbid or discouraged is not the answer, for that would only serve Satan. We must press on in faith and true knowledge and the peace that only God can give. A religious community can take changes and problems in its stride because it reposes upon the eternal changelessness of the Trinity in Unity and the Unity in Trinity.—Taddled from *The Little Paper of the S.S.J.E. in Canada*



GUARDIAN AND TEACHER

DISCUSSION of the function of bishops over the past two or three decades has stressed their role as pastors of their flocks, but one of the traditional parts of the pastoral duty is to be a "guardian and teacher of the faith." It is the responsibility of the bishops of the Church, acting in concert, to declare what is the acceptable norm of belief. Surely now is the time

for the bishops of the Church of Canada to make such a declaration. A lid cannot simply be clamped down on the current theological ferment: the discussions started in England, the States, and Canada will not just go away. It would therefore be a service to the people of the church if her bishops would lay down guidelines for future debate.

We should not suppose that spokesmen for the "New Theology" are representative of the Faith of the Church, but since God's truth will prevail, full and open testing of their points of view can work only for the betterment of the Church, the Body of Christ, in the modern world. [Too often, however, their views are distorted and blown out of proportion by secular newspapers and magazines whose writers and editors do not have the background in theology and Church history which would enable them to put sensational-sounding pronouncements in context; and even balanced and responsible stories often carry misleading headlines—TAD.]

In the meantime, cannot the House of Bishops of the Church of Canada issue a statement to confirm the Faith of the Church as they now perceive it, which would at the same time allow room for necessary rethinking and restating [not rewriting] of that Faith, so that truth shall always prevail in the Household of God?—Taddled from an editorial in *The Canadian Churchman*

BAD GUESS

IF THE Protestantism of the Church of England is endangered by albs, tunics, dalmatics, copes, incense, thurifers,

acolytes, and such like frippery, it will certainly not be maintained by all the Royal Commissions that ever were issued. It is indeed, a melancholy spectacle to those who wish well to the Church to see her clergy thus excited at such child's play as these Ritualistic practices. In Tractarianism, and even in the recent Rationalistic controversy, questions were at issue not unworthy of discussion by thoughtful men, but one is tempted to think that the clergy must have lost all sense of the dignity and importance of their office before they could allow



their attention to be absorbed by these childish questions of dress and ceremonial. At all events, we trust nothing will be done to encourage the Ritualists in fancying themselves of any importance. This is just one of those follies which are best left to run their course and die a natural death. We shall be very much surprised if the present clerical fever, like those which have preceded it, does not pass away before the close of the summer, and we cannot doubt that Ritualism, however it may survive in isolated cases, will soon sink into that insignificance from which, if it had been judiciously treated, it need never have emerged.—*The Times* (London) of February 1866

STEPPATHER

A PARISH should be a family, a part of the whole family of God which we call the Church. A new priest in a parish is therefore in something of the position of a man who marries a widow with several children: he is joining a family which he did not create but to whom he must somehow give love and guidance.

Many of the family traditions will be unfamiliar to him. He must discover the hidden points of grief, pain, and misunderstanding to be found in any family. He must contrive both to act decisively and to refrain from any irreversible action until he learns the feelings and needs of his people.

Like children with a "new father", you may be watching to see what sort of discipline will be forthcoming, what will be smiled at and what will draw frowns. It is bound to be a strange and uncertain time, but even so, advantages can come from a change in leadership: an outsider can often see a situation more clearly than do those involved (until he too becomes part of the problem) and he may know of useful approaches as yet untried in that place. If everyone (including the new man) is willing to learn, the process of change can result in growth in love and in

a greater degree of fulfillment of our Lord's purpose in His Church, "that the world might believe."

I look forward to living and growing with you all.—A newly instituted priest: taddled from a parish letter.



RETREAT

AS CHRISTIAN people we belong to a noisy and busy world and are caught up in a stream of constant activity. So busy are we, and often so noisy, that it is hard for us to have the quietness in which our souls can dwell upon the reality of God and of our relationship to Him.

Our need is twofold: quiet — in contrast to noise, and inactivity — in contrast to the flux of daily duties. We need to break with the complexities of our temporal life and to seek the simplicity and unity which put us in touch with the eternal: "Be still and know that I am God."

A retreat is a time of silence with God. The silence is supremely important. At first it seems queer and self-conscious, but as it goes on, the deep, unself-conscious peace of it is realized. It is a great mistake to try to make things "easier" at a retreat by allowing talk at certain times; it makes it not easier but harder for the par-

ticipants to enter into the spirit of deep silence and to come to enjoy it.

A retreat is a time of rest. Its note at the outset is one of peace and relaxation; but the rest is not towards self but towards God. The conductor's addresses and the intervals of worship during the day help the imagination to be drawn towards God. The awareness comes to us of His greatness, His goodness, His providential ruling of our lives, His purpose for us. Unconsciously, in peace and in freedom, we are led to realize God more deeply and to make acts of gratitude, love, penitence, and resolve towards Him.

Peace and freedom are the keynotes of a retreat; it is not some sort of "hothouse" of enforced spiritual exercises, neither is it something meant for specially pious or spiritually-minded persons; it is for the ordinary Christian, and ordinary Christians are more and more being led to find in the practice of retreat a way of realizing more deeply the meaning of their calling. The whole Church in these days urgently needs more of the spirit of retreat. Churchly activities multiply — but is there a commensurate deepening in that quiet waiting upon God of which the Bible says so much?

An old saying has it that the role of the Christian teacher is *contemplare, et contemplata — allis tradere*: "to contemplate

and to pass on to others the things contemplated." If we neglect the first, how shall we ever effectively do the second? Priests who make an annual retreat gain untold benefit for themselves and their people. Parishes which have a weekend retreat from time to time for some of the congregation have that deeper realization of God from which things unpredictable may follow.—The Archbishop of Canterbury; taddled from the *Canterbury Diocesan Notes*



QUARTER WATCH



IN THE PARISH OF St. James the Less, Scarsdale, N.Y. one man (86 years old and the community's oldest resident) has been a warden and vestryman for 42 years; his father, one of the founders of the parish, was warden and vestryman 68 years — a total of 110 years in a parish established 117 years ago. [The identity of the Jameses in the New Testament has only lately been clearly determined. There is, we know, St. James the Great, or Major, son of Zebedee and Salmone, and elder brother of St. John (our Lord called the two brothers, "sons of thunder"), who was the first Apostle to win martyrdom (beheaded in A.D. 44 by Herod Agrippa

I — "And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also") : that James is remembered on 25 July. There is also St. James, called the Less, or sometimes Little (to distinguish him from the larger or taller James), son of Alphaeus, who is remembered with his fellow Apostle St. Philip on 1 May (probably because relics of the two Apostles were deposited on the same day in the Basilica of the Apostles, Rome). Because the New Testament permits the supposition that there was still a third James, "the Lord's brother" and I Bishop of Jerusalem (tradition reckoned him as the "Lesser", the son of Alphaeus), who did not become a disciple until after the Resurrection, the Standing Liturgical Commission's *Prayer Book Studies XVI* has confirmed the distinction by identifying him, the third James, as the one who was stoned to death in A.D. 62 by the Sanhedrin (a 71-member tribunal of the Jews) and by assigning 23 October as the feast day of "St. James of Jerusalem, Brother of Our Lord Jesus Christ, and Martyr." According to C. B. Moss (*Answer Me This*), the question as to who were the Lord's "brothers and sisters" is not so simple as some people think: it has been disputed ever since the fourth century and

even today is frequently argued. Our Lord entrusted His Mother to the "beloved disciple", probably St. John the Apostle, His Mother's nephew. If St. Mary had had other sons of her own, it would have been their duty to support her; if our Lord had entrusted her to another man, they would have been offended. If St. Joseph was an old man at the time of our Lord's birth (he seems to have died before our Lord was thirty), it is probable that he had been married before, since Jewish boys were encouraged to marry at eighteen. Joseph, being the heir of David, needed sons to carry on the royal line from which the Messiah was expected to be born. That may explain why the third St. James, "the brother of our Lord", the eldest son, had such a reputation among the Jews. Anyway, today's Church Calendars commemorate (1) St. James the Great, Apostle and Martyr, 25 July; (2) St. James the Less (along with St. Philip), Apostle and Martyr, 1 May; and (3) St. James of Jerusalem, Bishop and Martyr, 23 October. ¶ The new Superior of the Canadian branch of the Society of St. John the Evangelist (S.S.J.E.), the only monastic order for men in the Anglican Church of Canada, is the former Novice Master, Assistant Superior, and sometime Editor of *His Dominion*, the 56-year-old Irish-born priest, John George

BONANZA

The Rector of Trinity Parish, Tulsa, answered his telephone one afternoon and heard a man at the other end ask, "How much do you still owe on the organ?"

The ready answer was, "Under \$22,000."

"Why don't you find out exactly and let me know what it is?"

When the priest and the never-identified laymen met to discuss the matter, the latter said, "Apparently Trinity Parish owes for more than just the organ. It would seem that the debt is nearer \$87,000. Would you mind if I picked up the whole tab so that you could get on with your new work?" [He was referring to a conference center, retirement home, etc.]

After receiving the proper answer, the man asked, "Are you sure that's all the parish owes? What about that clinic property you have bought for parking space?"

"Individuals have contributed over \$100,000, and the balance has been borrowed from the bank."

"Well, you're upping the ante a great deal," the man said. "Give me a little time to think about it. Maybe I can help you. I'll let you know Thursday."

The day came, and so did a parcel: the note with it read, "Perhaps you and the Vestry can handle the sale of these stock certificates." The stock was sold the next day for \$190,162.25 (the overplus for new work was \$17,898.75)—the largest single gift ever received by any parish in the Diocese of Oklahoma.—Taddled from the *Oklahoma Churchman*

Alban Patrick McCausland (a Cowley Father since 1940), and successor to the Rev'd Roland Ford Palmer, 75, who, after eight years with the monastery in Cambridge, Massachusetts, helped establish the Canadian Congregation in 1927 and was twice its Superior for a total of more than twenty years. ¶ The President of the Church's 99-year-old St. Augustine's College, Raleigh, North Carolina, was born on the campus (his father was there forty years as teacher and later dean), educated there (through the first two years of college), married there (to a girl who received three St. Augustine's diplomas), and his two brothers and four sisters went to school there too. ¶ The U.S.A. is not the only country with lessening service from the Post Office Department: *The Anglican* has found that in Sydney it takes as much as a week for mail to go from one box to another — in the same post office. ¶ In the Diocese of Iowa: St. Peter's Church, Bettendorf, started up about two years ago, had its Sunday services in the chapel of St. Katharine's School, Davenport, and the mid-week ones in some member's house; this summer the 500-member congregation moves into its new \$265,000 church and fifteen-room parish house. ¶ Personal to TAD readers in foreign countries. TAD copies going outside the USA have to

be enclosed in a wrapper or envelope; the postage for the majority of other countries in the Western Hemisphere is two cents a copy, all other countries take three cents; but there is no extra charge to TAD readers — the birthday dollar covers everything. ¶ Hillspeak's banker in Harrison, Arkansas, widowed since 1964, took to wife the widow of a physician, in St. Andrew's (recently constituted the cathedral church), Jackson, Mississippi. ¶ Hearty and warm thanks to the lovely TAD readers who write little notes on their address coupons which they send along with their birthday dollars. Blessings too! ¶ The Diocese of Texas has two men who are brothers and each the senior warden of a different parish. ¶ Some of the men recently ordained priest by the Bishop in Argentina and Eastern South America with the Falkland Islands to serve in the Chaco region of Paraguay (sometimes called "the green hell") formerly were cowboys, and their skill is of great help in getting them around the swampy, jungle country, where it is always too wet or too hot. At present 65 English missionaries, mostly lay people, work among the 10,000 Indians in the Chaco, which is about the size of South Carolina. The Bishop says that before he went out to South America (he was consecrated in 1963) he had thought

the Roman Church was very strong there, but he had discovered that only five or ten percent of the population were practicing Roman Catholics; they had welcomed him as an ally in the uphill struggle against materialism and eccentric sects. ¶ It is the custom in Hillspeak chapel to say a litany for American bishops on the anniversary of their consecration, and since the Bishop of Honolulu, the Rt. Rev'd Harry S. Kennedy, and the Bishop of South Carolina, the Rt. Rev'd Gray Temple, were both consecrated 11 January, they are mentioned in that litany by their Christian names; chapel visitors wonder a bit when they hear, "That it may please thee to bless thy servants, Harry and Gray . . ." but the alternate order is no better, "Gray and Harry." ¶ Isn't it about time (if it is not too late) for the Church to have some agency or arm or head and heart to yank inept bishops from their jurisdictions? ¶ The Vatican Council II which ended last December cost \$7,280,000 — most of which went for bishops' traveling expenses, food, and keep.

Shortly after the three-month premature birth of his son, a "God is dead" theologian privately baptized the child; early this year the baby was brought to All Saints' Church, Atlanta, where he was publicly

TEN-SECOND TEST

Do you have \$1.00 in your pocket, purse, or bank? () yes () no

Do you have a birthday in May, June, or July? () yes () no

Do you read and profit by The Anglican Digest? () yes () no

If all questions have been answered YES, you are entitled to use
the coupon on page 71.

received "into the congregation of Christ's Flock." The Prayer Book, p. 281, allows that "in cases of extreme sickness, or any imminent peril, if a Minister [bishop, priest, or deacon] cannot be procured . . . any baptized person present may administer holy Baptism by pouring water upon the child and saying, "N [the name(s) to be given the child] I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Afterwards the child is brought to the church, when there is a congregation present, to witness publicly the reception of the child as a Child of God and a member of the Body of Christ and to hear the Godfathers' promise that the child will learn everything "which a Christian ought to know and believe" and "so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him" so that in due time the child "may be admitted to the Holy Communion". ¶ Happy thanks to readers who send TAD items clipped from their local papers and parish bulletins. Even though a particular item may not be used, it invariably helps TAD to know what is going on throughout the Church. Hillspeak may be atop a mountain in the Ozarks, but the view is world-wide. ¶ Since the program (to improve the scholarship of the Church) was begun three years ago, the

Episcopal Church Foundation has granted over \$70,000 in fellowships to worthy priests. ¶ The Right Rev'd Joost de Blank; former Archbishop of Cape Town (Province of South Africa) and later Canon-in-Residence of Westminster Abbey, London, will this summer become Bishop of Hong Kong and Macao (a detached diocese of the Holy Catholic Church in China) in succession to the Right Rev'd Ronald Owen Hall (affectionately known throughout the Anglican Communion as "Ronald Hong Kong"), on the throne since 1932. ¶ In All Saints' Church, Carmel-by-the-Sea, California, widower (since January, 1965) Leonard Kimball Firestone (third of five sons of Harvey S. Firestone, founder of the rubber and tire company), took to wife the widow of a Wells Fargo (San Francisco) banker. ¶ After 35 years on the job, the Rector of Trinity Parish, Melrose, Massachusetts, resigned. Can any priest still in office beat that record? Does anybody know what is the longest rectorship in USA history?—in the Anglican Communion? ¶ At the closing session of the 1965 meeting of the House of Bishops in Glacier Park, the Bishop of Alaska persuaded his brethren to adopt a resolution to consider, in selecting future meeting places, "simplicity and economy"; but even so, The Greenbrier at White

Sulphur Springs was chosen. When a number of the bishops said they just would not go if they had to be put up in a luxury hotel, the meeting was changed to Oglebay State Park, near Wheeling. ¶ St. Anne's, Camas-Washougal (Olympia), Washington, has a female Bishop as its senior warden; the publishing firm of Morehouse-Barlow, New York, keeps a mail Bishop in its basement.

The Church of England recently sponsored a competition for posters to encourage men to consider training for Holy Orders; two of the three prize winners were members of the Roman Church. ¶ From an archbishop's letter: *The Anglican Digest* . . . is one of the few magazines for which I make time to read from cover to cover." ¶ In the Diocese of Connecticut, St. Peter's Church, Plymouth, has had the same organist for 61 years, and Trinity Church, South Norwalk, the same one for 72 years; both are still on the job. ¶ Personal to certain priests and bishops overseas: Thank you for sending TAD your bulletins and periodicals — and keep them coming, please. ¶ The 53-year-old London-born scholar and missionary, Leslie Brown, who was first Bishop of Namirembe (from 1960) and also served as first Archbishop of Uganda, Rwanda and Burundi when that

province was formed in April 1961 by carving five dioceses from the old Diocese of Uganda and three from the former Diocese of the upper Nile, retired at the end of 1965 so that local men could take over (the former Dean of St. Paul's Cathedral Church, Kampala, is the II Bishop of Namirembe and the Bishop of Ruwenzori is the II Archbishop), but his plan to work as an assistant bishop in the Diocese of Southwark (across the Thames from London) was upset when the Bishop of St. Edmundsbury and Ipswich resigned quite suddenly because of bad health: Bishop Brown was enthroned after Easter in the Cathedral Church of St. James, Bury St. Edmunds, a former abbey and parish church which currently is being enlarged better to serve as mother church for the Suffolk county diocese founded only in 1914. (Before the former Archbishop left Uganda, he baptized in the cathedral church at Kampala the first-born son of the nation's

Prime Minister, using Jordan River water sent by the government of Israel.) ¶ Thoughts while watching "workmen at their work": Whatever is done should be done right, not only to please the worker or somebody else, but more especially because that's the way to do anything — right. "God saw every thing that he had made, and, behold, it was very good." Part of our divine image is the desire and, with God's help, ability to do whatever we do right. ¶ Sometimes, in making gifts, it is more advantageous to the donor to give shares of stock rather than cash. Income-tax experts have the necessary information. ¶ The Lord Abbot of Nashdom (the Benedictine's mother house) returned to England after a two-month visit to St. Gregory's Priory, Three Rivers, [Western] Michigan. ¶ In St. Luke's Church, Darien, Connecticut, the President of McGraw-Hill, Inc., publishers, etc., gave his only daughter in marriage to a Dartmouth senior.

STATISTICS

The first billion human beings were over a million years in coming (until about 1830);

The second billion took about a century (until 1930);

The third billion came in thirty years (by 1960);

The fourth, fifth, and sixth billions may arrive in the next thirty years (by 1990);

The world's population is growing three times as rapidly as the Church.

—Taddled from *Crossroads Newsletter*

¶ Hint to layreaders: the chapters of the EBC summer "Book-of-the-Season", *Arising from the Psalms* by Dewi Morgan, would make top-notch sermons and short talks. They are grounded in the Bible, reflect wide first-hand knowledge of the world, and offer practical help to present-day Christians in a spirit so serene and confident that it commends the Faith more effectively than many arguments or concessions to secular fashions. Non-members may order copies from Morehouse - Barlow Company, 14 East 41 Street, New York City 10017, for \$3.75. ¶ At the mother house in Cowley, near Oxford, England, the Society of St. John Evangelist this year celebrates the 100th anniversary of its founding. ¶ The line missing in last season's "Quarter-Watch" (p. 59) was (shown here in italics): "Communists have *flooded South Korea with counterfeit copies of the Holy Scriptures, complete with anti-American cartoons, possibly to counteract the distribution of some 2 million genuine copies sent there by the British and Foreign Bible Society.*" ¶ An English church organist sailed on the last States-bound voyage of the Cunard liner "Mauretania" and liked so well the ship's 13-year-old organ (especially built in an American hardwood case to stand up to drastic changes in temperature

and humidity) that when the ship was broken up, he wrote to ask if his parish could have the instrument; he now plays it in St. Peter's Church, Trentishoe, in the Diocese of Exeter. ¶ Of the 11,000 Indians and Eskimos in Chicago, last year over half of them (940 families, 732 different tribes) availed themselves of the services offered by St. Augustine's Center for American Indians. ¶ Prompted by inquiries following a reference in the Vatican Council's Decree on Ecumenism ("among those [communities separated from the Roman See] in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place"), the Bishop of Ripon (senior Anglican observer at the Council) is setting up an Anglican Center in the center of Rome where it is hoped to build up a carefully selected library of about 10,000 volumes of Anglican history, biography, theological works, liturgy, spirituality, homiletics, moral theology, art and architecture, and music. Gifts of money from individuals and parish organizations are welcome (books so bought will be properly inscribed) as are lists of suitable books which people may be prepared to sell or give him from their own bookshelves and from which selections can be made. His address: The Right Reverend the Lord Bishop of

Ripon, Bishop Mount, Ripon, Yorkshire, England. (Airmail postage from the U.S. is 15c per half-ounce.) ¶ When there are six or more copies of TAD addressed to a town or zone, the Post Office Department requires those copies to be "securely tied" in a separate bundle; to do that, TAD's two tying machines use, at the present time and for just one quarter's mailing, approximately 8.5 miles of twine, or 34 miles of twine a year. ¶ A sign of the times? No National Book Award was made in the category of science, philosophy, and religion because, in the opinion of the judges, no book published last year was worthy of a prize. ¶ A new teaching order for priests and laymen, The Congregation of St. Augustine, has begun its corporate life at All Saints' School, 625 Pennsylvania Avenue, San Diego (Diocese of Los Angeles), California. ¶ The Bishop of New Guinea (Prov-

ince of Queensland, the Church in Australia) has moved his see from Dogura to the territorial capital, Port Moresby, where he will have airplane service to all parts of his diocese. One assistant bishop has moved into the old Bishopscourt at Dogura and the other (a native Papuan) has a new residence at Popondetta from where he will oversee the work of the Church in the northern section. The Diocese consists of 180,000 square miles (about twice the size of Pennsylvania); the area is a political ward of Australia. ¶ After 37 years on the job, the Rev'd Walter Herbert Stowe, for many years guiding light and President of the Church Historical Society as well as Editor of the Society's *Historical Magazine*, and a priest for 47 years, has resigned as Rector of Christ Church, New Brunswick, New Jersey. He remains General Convention's Historiographer, a position he has held since 1952.

Every concerned Churchman should send 30 cents to *The Living Church*, 407 East Michigan Street, Milwaukee WI 53202 for a copy of the 29 May issue which has an article, "Who Is This Bishop", by J. V. N. Langmead Casserley, Professor of Apologetics at Seabury-Western Theological Seminary. Patient, faithful, and loyal Churchmen who, to these many years, have been waiting for officialdom to handle properly an ever-vexing, embarrassing, and shameful matter, will be strengthened and enheartened by the author's clear thinking, precise analysis, and logical conclusions. In honesty and charity, a spade is called a spade — and it is time somebody did. One can only wish that the Bishops had such a strong spokesman, or at least the good sense and adequate courage to get somebody of Dr. Casserley's backbone and brains to stand up and speak for the Faith. Read the fine article.

¶ The Diocese of Pennsylvania (the Philadelphia area: there are four other dioceses in the State) has twenty men who have been priests for fifty years or more. ¶ The Diocese of Qu'Appelle (Canada's Province of Rupert's Land) will soon open a \$450,000 retirement center for 57 occupants. ¶ Item in a diocesan paper: "It is good to be able to report that, with the approval of the Standing Committee, satisfactory settlement has been made with the former bookkeeper which included (1) a cash restitution of more than half of his misappropriation from the accounts of the Treasurer and (2) a note for the balance. The cash restitution makes it possible for diocesan business to be conducted without financial difficulty."

OK. OK, so your parish priest has never been to call on you. Have you ever called on him?

¶ Title of an article in *The Witness*: THE GODS ARE DEAD; GOD IS ALIVE. ¶ The law firm of Davies, Hardy and Schenck became counsel to the Church's Foreign and Domestic Missionary Society at its founding in 1846; for 100 of those 119 years it has been represented by a member of the same family: Henry T. Davies from 1846 to 1880; his son Julian T. Davies from 1880 to 1920; and his son and namesake, Julian T. Davies who became the Church's

legal counsel in 1939 and who retired recently after 26 years of service. ¶ The 34-member choir of St. Katharine's School (for girls, grades 1-12; 901 Tremont, Davenport, Iowa — there's a school for boys, St. Mark's next door) recently made a concert tour of four Middle-Western military academies. ¶ Last December the Australian Board of Missions did not have enough money in the bank to send out its monthly grants to missionary dioceses; cut-backs in 1966 grants already had been announced. The official missionary agency seems to have been upstaged by the increasing number of religious, charitable, and philanthropic appeals in recent years. ¶ Howell Arthur John Witt, the former priest-in-charge of St. Theodore's Parish, Elizabeth South, Diocese of Adelaide, Church in Australia, was on St. Andrew's Day last, consecrated and enthroned Bishop of North West Australia in the two-year-old cathedral church at Geraldton, Western Australia; afterward he was given an automobile bought by contributions from readers of the Church paper, *The Anglican*, to help him get around his diocese of 720,000 square miles, almost three times the size of Texas. ¶ Although we are rightly embarrassed to find mistakes in TAD, even on our own, we are always happy to be told about them and ap-

preciate the time it takes to write about an error; moreover, we can set the record right and, as so often happens do a little story on something that otherwise would have been overlooked. Many readers wrote about the mix up of the two Lawrence bishops (see "Correction Corner"), and one fine soul called attention to a typographical error (Derby for Derry) that resulted in the story about Saint Columb(a). ¶ Last St. Nicholas' Day in London, the Archbishop of Canterbury and Queen Elizabeth I attended a benefit performance of *Hello Dolly*, starring churchwoman and TAD reader Mary Martin; the affair raised nearly \$15,000 for England's Historic Churches Preservation Trust, whose grants encourage small congregations to keep up their large, important, and burdensome buildings (the grants ordinarily are intended to give a heart-lifting boost to a local campaign but occasionally mean the difference between condemnation and continued usefulness for an architecturally or historically significant building).

The home-grown seminary (even the buildings were largely built by students) of the Ovamboland Mission of the South West Africa Diocese of Damara-land recently saw the first three ordinations to the priesthood among its students; a new class

with four students has been started. A new wing to the seminary building was dedicated by the Bishop last autumn: it includes a library (temporarily in use as a chapel), two classrooms, a room for the warden, and a guest room. ¶ In 664 the Synod of Whitby committed the English Church to observing the Western date of Easter which, by an ancient formula, fluctuates between 22 March and 25 April; in 1928 the British Parliament allowed that Easter might be celebrated every year on the Sunday after the second Saturday in April — with, of course, ecclesiastical approval (it was not voiced); during the recent Vatican Council II, the Roman Church supported the idea of a fixed observance of Easter and now the National Assembly of the Church of England, urged by the Archbishop of York (in whose diocese Whitby is located), has agreed with the Archbishop of Canterbury that "No ecclesiastical objection" stands in the way. ¶ In Palm Beach's Church of Bethesda-by-the-Sea (South Florida), a granddaughter of the early radio manufacturer, the late A. Atwater Kent, took to husband a son of the famous international polo player, the late Thomas Hitchcock. ¶ The deans of the American Church's cathedrals had a three-day seminar on religion and psychiatry at the Menninger Clinic in Kan-

sas' see city, Topeka. ¶ More and more parish priests are seeing that members of vestry receive TAD, and once in a while a bishop will send in a list of names and addresses. ¶ When a diocese is faced with the difficult task of choosing a new bishop, TAD sends five copies of the reprint *TO CHOOSE A SHEPHERD OR WHAT TO LOOK FOR WHEN YOU LOOK FOR A BISHOP* to every parish priest in that diocese with the hope that he will share them with delegates from his parish. If a TAD-reading delegate fails to get a copy, he should write for one (or more); we'd be happy to make up his loss. ¶ Saint Paul's Parish, Kansas City (West Missouri), has had four David Longs on its communicant list: three of them are lineal descendants of one of the first vestrymen. ¶ The Bishop of Chichester (Province of Canterbury) tripped and broke his leg when the lights went out during a storm while he was visiting Pietermaritzburg, South Africa, in January, not long after the Bishop of Peterborough returned to his see from a South African hospital where he had recuperated from a broken leg suffered from a fall downstairs during his visit to Cape Town. ¶ Priests who wish to have a convenient Prayer Book form (to put into the hands of communicants) when celebrating the Holy Communion for the sick or shut-in would

do well to send \$1.00 to the Rev'd Ralph C. Miller, 1015 Holman Avenue, Houston TX 77004, and ask for a packet of twenty sheets (postpaid). ¶ At their 71st annual meeting in Brownsville, the Churchwomen of the Diocese of West Texas voted themselves out of existence. ¶ The Sewanee Military Academy, a college preparatory school of the University of the South, will soon have a new auditorium-dining hall. ¶ In the Cathedral Church of St. Peter and St. Paul, Washington, D.C. forty women, all volunteers, once a week give up to a whole day of their time (more than that when the traffic demands it) just to show tourists (as many as 5,000 a day) in, around, and out of the place. ¶ Personal to certain bishops and priests: If you get two copies of TAD it is because separate files of stencils are maintained for (1) EBC members,

GOOD EXAMPLE

Mrs. Theodore F. Jenkins, late of St. Mark's Parish, Locust St., Philadelphia, left \$100,000 to the General Theological Seminary, New York City, to provide an annual course in ascetical theology so "that students while still in the Seminary may learn more of the ways of the interior life and so be better prepared to minister to souls as confessors and spiritual directors."

(2) churches and chapels in the U.S.A., and (3) all bishops in the Anglican Communion: some of you may get as many as three copies of each issue because you are also editors of diocesan periodicals. In any case, we hope that you like the little magazine enough to see that any extra copies are placed in the hands of others. Some parishes order as many as 500 bundled copies and mail them on their own.

The Diocese of Northern California (formerly Sacramento) is making plans to put up a \$1 million center for conferences, retreats, and a boarding and day school on a 20-acre site (the gift of real estate developers) some 28 miles east of the See City. ¶ The Bishop of Dallas was in the hospital around the beginning of spring to have a stomach ulcer mended. ¶ For fifty years Trinity Parish, New Rochelle, New York, has had the same Clerk of the Vestry. ¶ The Diocese of Fredericton (Province of Canada), heretofore saddled with more than forty different committees, is making an effort to rid itself of unnecessary burdens. ¶ The Rev'd Hugh Bishop, who joined the Community of the Resurrection (called the "Mirfield Fathers" after the northern English town near their mother house; their best-known member is Trevor Huddleston, now Bishop of Masasi in the

Province of East Africa), in 1940 and became Principal of its theological college in 1956, has now been made Superior of the Order in succession to Jonathan Graham who died last year. ¶ The former Bishop Coadjutor (Thomas Augustus Fraser, Jr., consecrated in 1960 and acting diocesan since the VII Bishop retired in July 1965) was recently enthroned as the VIII Bishop of North Carolina. [In the State of North Carolina there are three dioceses: North Carolina (1817), East Carolina (1883), and Western North Carolina (1895).] ¶ A 1955 Gallup Poll estimated that 49% of adults in the United States attended church; a similar poll in 1965 estimated that the figure had fallen to 44%. Highest attendance among non-Roman Christians was 42% among Lutherans; lowest was 30% among Anglicans. ¶ When the Archbishop of Canterbury went to visit Pope Paul, London's *New Christian* wondered if the two prelates would do more than discuss the weather and pose for photographers, then remarked, "It may be noted that the present Primate of All England is notoriously lacking in small talk and is most at ease when discussing matters of deep theology." ¶ Last John Donne's Day (31 March) the VII Bishop of New Jersey broke ground for the Church's chapel and center (named after the Diocese's

first bishop, John Croes) in New Brunswick, to serve the 24,000 students on the campuses of 200-year-old Rutgers University; the U.S.A.'s only institution of higher learning to be at once a Colonial college (it was originally called Queen's College), a land-grant college, and a state university. The name came from that of a New York City benefactor, Henry Rutgers; the connection with the Dutch Reformed Church was severed in 1864. ¶ The first person born on the lonely island of St. Helena in the South Atlantic to be ordained to the sacred ministry was recently priested by the Bishop of Bristol in whose diocese (Province of Canterbury) the man is an assistant curate. ¶ A credit-card firm rents its list of carriers at \$20 a thousand. At that rate, TAD could pick up over \$2,500 at a crack; not bad, not bad at all, but TAD does not rent its list. ¶ The Bishop of Delaware is taking a spell off this year to study the ecumenical movement in Europe (he's on the national Church's Joint Commission on Ecumenical Relations); while he's away, the Standing Committee is running the diocese. ¶ The former Associate Secretary of the Canadian Church's Department of Christian Social Service, Edward Walter Scott (sometime Canon of Rupert Land's Cathedral Church of St. John) last Jan-

uary was consecrated Bishop of Kootenay (Province of British Columbia) in the Anglican Theological College's Chapel of the Epiphany — the first consecration in Vancouver in fifteen years. ¶ The Bishop of Indianapolis' second-born daughter took to husband a Purdue senior in the See City's St. Paul's Church. ¶ Somebody we know is spelling a popular word thus: ecumenacism. ¶ The Russian-born, Canadian-educated chief editor of publications at the United Nations and a key assistant to three Secretaries General was graduated last June from the George F. Mercer School of Theology (the Diocese of Long Island's seminary for late vocations) and last winter left the U.N. staff when he was ordained priest. ¶ After increasing the faculty to a record number, building two residences for instructors and a library for the Seminary's 150,000 volumes, and preparing over a thousand men to face their bishops' examining chaplains back home (before ordination to the Sacred Ministry), 65-year-old Lawrence Rose, a priest since 1927 and Dean of the General Theological Seminary, New York, City, since 1947, has resigned because of poor health. ¶ St. John's Church, Ellsworth (Diocese of Eau Claire), Michigan, is on Piety Street. ¶ The Bishop's Guild in the Diocese of Easton (Maryland's eastern

shore) helps out the Bishop and his priests with the purchase of books, travel to conferences and retreats, auto expenses for rural priests, moving expenses, special needs of seminarians, medical and hospital bills, and gives \$100 to every new baby born to a priest's family. ¶ A seminarian at Nashotah House is a descendant of the 21st President of the United States, Chester Arthur.

A Church Army captain in the Diocese of Chelmsford, England, has established a "laity workshop": a group of laymen live in from Monday to Friday but continue their normal work each day; each evening training sessions are held during which members of the course have an opportunity to review their ordinary working day in the light of their Christian faith. Details are available from Fellowship House, Mucking Vicarage, Stanford-le-Hope, Essex, England. ¶ The Diocese of Oklahoma has put a \$125,000 central building at its St. Crispin's Conference Center, near Seminole, to seat, feed, and sleep 150 persons; it will be named for the present Bishop, the Right Rev'd Chilton Powell and called "Powell House." wits can come up with some- the "Chilton-Hilton." ¶ Don't forget that TAD needs some jingles to attract birthday dollars. If the Burma-Shave people

could put 605 "verses by the side of the road", no doubt TAD wits can come up with something similar and equally as effective. ¶ The speaker who got the most applause at a parish meeting in Wethersfield, Diocese of Connecticut, was the man who said he had nothing to say, and thereupon sat down. ¶ The man who has been forty years an usher and was eighteen years a vestryman, six years treasurer of the diocese, many times a delegate to the diocesan convention and twice a deputy to the General Convention for Trinity parish, Seattle (Diocese of Olympia) Washington, at 82 still practices dentistry five days a week. ¶ The Vatican has abolished the office of Inquisitor, set up more than 700 years ago to judge heresy cases and maintained in one form or another until last December. The modern flood of publications has washed out the Index, the Vatican's list of books which Roman Catholics were supposed to get special permission to read: unable to keep up with everything coming off the presses all over the world, the Holy Office turned the job over to individual provinces, which are expected to issue warnings only on exceptional cases. ¶ Albert E. Holland, Vice-President of the nation's second oldest college affiliated with the American Church (Trinity College, Hartford, Connecticut, founded

1823) will become at the beginning of the summer term the XX President of the oldest one (Hobart College, Geneva, New York; established in 1822 as Geneva College and renamed for John Henry Hobart, III Bishop of New York, in 1852.) ¶ The Diocese of North Africa, formed in 1936 and placed under the jurisdiction of the Bishop of Gibraltar in 1954, has now been dissolved and its area parcelled out between the Jerusalem Archbishopric, the Diocese of Gambia and Rio Pongas, and the Diocese of Gibraltar. ¶ Some of the "I love Paul" buttons sold at Yankee Stadium when the Bishop of Rome celebrated the Holy Eucharist there were left over from an earlier visit of the Beatles. ¶ The Anglican Church of St. Augustine of Canterbury at Wiesbaden, Germany, which was 100 years old in 1964, was severely damaged by fire during Epiphany 1966.

The Bishop of New York recently blessed new monastery and refectory buildings for the Order of the Holy Cross at West Park, some 60 miles up the Hudson from New York City. The refectory seats eighty in an eight-sided room standing like a wineglass on a stem; the new monastery consists of eight three-story blocks clustered around a central core. Also new is a covered walk from the old building (the first built es-

pecially for an Anglican monastery since the Reformation) around St. Augustine's Chapel to the new construction which has cells for 16 monks and rooms for 21 novices. ¶ The National Books Fund of the Church Periodical Club gave \$46,000.01 in books into mission service in 1965 (the highest total in its 78 years, up from \$41,795 in 1964); grants of books ranged from \$40 worth to Mar Thoma Seminary, India, to \$1,100 worth to Holy Cross Mission, West Africa, and other grants went all over the world. The Books Fund represents about half the work of the Church Periodical Club (it was founded in 1881 to provide "books, technical and medical magazine subscriptions, Bibles, Prayer Books, Hymnals, and Church School material to seminaries, seminarians, missions, hospitals, rural centers, army camps, prisons, clergymen, and Church workers, here and abroad); much work is done by local and diocesan groups which does not go through the national funds. ¶ Earlier in the year the Presiding Bishop picked up another honorary degree: Doctor of Sacred Theology, conferred by The General Seminary, New York City. ¶ The Bishop of Rome has divided his see into five parts and assigned an auxiliary bishop to each for the better care of its 2,000,000 and growing popu-

lation; the diocese actually is administered by a vicar (who is a cardinal bishop) while the diocesan is otherwise occupied being Pope. ¶ The Cross of the Order of St. Augustine of Canterbury has been awarded by the Archbishop to Lady Surma d'Mar Shimun, aunt of the Patriarch of the Assyrian Church of the East, of which body she is a nun, for her contributions over the years to fostering closer relations between her own Church and the Church of England. Since the sixteenth century the Patriarchate has been hereditary in the House of Mar Shimun, passing from uncle to nephew or from brother to brother. Lady Surma was the sister and advisor of the present Patriarch's two predecessors and was his counsellor before he came of age. Her

people supported the Allies during World War I, and she was their leader afterwards when they left their home in the Kurdish mountains and resettled under British protection in Iraq. The Patriarch was exiled from there in 1933, and she has lived near him in Cyprus, in London, and now with other members of her family in California. She received the award at the hands of the Bishop of Western New York. ¶ A sister of the English nursing order, the Community of the Presentation (which recently moved from London to Hythe, Kent), entered a drawing last spring and won a Jaguar motor car — the luxury model with leather seats, walnut paneling, the works. She posed for pictures behind the wheel, then traded it in for a Ford Cortina station wagon and several other



PRAISE THE LORD, O MY SOUL
AND ALL THAT IS WITHIN ME
PRAISE HIS HOLY NAME

Psalm 103:1

The 1966 summer bookmark, somewhat reduced in size. Blue, green, and yellow ink on white stock. Rate 35c a packet of 25, or \$1.00 for three packets. Postage is without charge if payment accompanies an order. Be sure to specify the summer one.

things that the Community needed. ¶ Two flourishing religious orders for women in England — the Community of St. Peter, a nursing order at Woking, and the Community of the Holy Family, a teaching order at St. Leonards-on-Sea — are establishing ties with the idea of growing into a single, more effective community. ¶ At West Park, New York, two members of the Order of the Holy Cross made their life vows and eight men were advanced from postulants to novices. ¶ In the 98 years since its organization (1868), the Diocese of Long Island has had only four diocesans (there have been only four suffragan bishops, and that since only 1933); they held office 33, 24, 17, and 24 years, the last being the late James Pernette DeWolfe (See "Burials"). Recently the Diocese in Convention elected on the first ballot to enthrone as the V Bishop of Long Island, the senior of the two suffragans, 58-year-old Jonathan Goodhue Sherman, on the episcopal bench seventeen years. ¶ The Diocese of Western North Carolina has provided a sixteen-bed clinical wing for its Deerfield Home, a ten-year-old retirement colony, in Asheville. ¶ A new \$250,000 barracks building (88 cadets) at St. John's Military Academy, Salina, Kansas, has been named Mize Hall after the III Bishop (1921-38) of Salina (now

called Western Kansas), Robert Herbert Mize who was once Superintendent of the Academy (1898-1906) and whose son and namesake is the Bishop of Damaraland (Province of South Africa). ¶ Personal to Mrs. R. L., in Pennsylvania: To reply to your comment, "I wish you had some system of letting one know when a subscription had run out." We have, and it's very simple: the expiration date is your birthday, and a dollar on that happy occasion will not only keep your TAD coming but keep it going to others who don't have birthdays. To supply expiration dates and deal with renewals would involve TAD in unbearable expense. TAD's job is really not to put out a magazine, not to make money, but to serve the Church, and we want to believe that the more that people read TAD the better understanding they will have of the Church and wind up being better Churchmen — just good, sound Episcopalians. If only one out of four readers remember to send TAD a dollar on his birthday, TAD can stay in business, provided, of course, there is not the added expense of renewal or expiration notices. To care for 135,000 addresses, five people spend most of their time on changes and additions: just think how many would have to be employed to operate an expiration-renewal system, and what the postage would cost!

Unlike many ecclesiastical enterprises, even official ones, TAD tries to operate efficiently and economically: the editor, for example, doesn't have a secretary — sound economy, but poor efficiency. Then too, we can't send TAD to somebody who has not asked for it and bill him for it: we have to try to make the little magazine so good (we try harder each issue), so readable, so strengthening, that the reader will gladly remember to send TAD a dollar on his birthday. ¶ Happily complying with a request of the previous session, the Archbishop of Canterbury opened the January meeting of the Convocation of Canterbury (one of the two ancient provincial assemblies of the Church of England which has met, with lapses and many changes, since the seventh century and which, acting with the Convocation of York, can pass legislation that, if not vetoed by Parliament, becomes the law of the land)

with a thirty-minute exposition of a passage from the New Testament. ¶ The Chancellor of the Panama Canal Zone has served under three bishops and has been a member of the Diocesan Council of Advice 45 years. ¶ *Llawenydd a Llyddiant Heb bryder na siomiant* loosely translated (from the Welsh) is, "Happiness and success without sadness or grief." ¶ Personal to groups who wish to visit Hillspeak: Come one, come all, and a hearty welcome any time, but you should know ahead of time that we have no liturgical, sleeping, or eating facilities for groups. Our chapel is a room in the barn and will accommodate only eighteen people but the Vicar of Eureka Springs will be glad to care for large groups in St. James' Church at any time. The town has a great number of modestly-priced motels, three hotels, and, in and out of season, some good restaurants. Someday, God willing

NOTE

This coupon (not for gift subscribers, and the like) has your name and address on the reverse side. Foreign readers are asked to put their address on the envelope. To save time and money, an acknowledgment will not be mailed unless requested. Thank you, Happy Birthday!

IF YOU HAVE A BIRTHDAY ANNIVERSARY

in MAY, JUNE, or JULY

Send this address coupon with your Birthday Dollar to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632, and so keep TAD coming to you and others for another year. In any case have a mighty

HAPPY BIRTHDAY!

when TAD birthday dollars are received with regularity, good books are made available to the EBC, and SPEAK gets going, we shall have on the Crown, the highest point of Hillspcak, a sure-enough chapel. Some of the Operations (Hard Work, a summer camp for boys; Charming, a similar camp for girls; Brush Up, for parish priests; Rendezvous, a summer village for members of the clergy and their families; New Life, for unwed mothers; etc.) would have their own chapels where Morning and Evening Prayer would be said and the Eucharist celebrated daily; but on Sundays and the major holy days members and guests of the Hillspcak family would assemble in St. Mark's-on-the-Crown for the corporate worship of Almighty God.

Meanwhile, welcome to the chapel in the barn: Morning Prayer at 6:40, Holy Communion at 7:00 and Evening Prayer at 5:30 — all daily. ¶ After some "ultra fundamentalist British Protestants" put on demonstrations in London and Rome against his meeting with Pope Paul, the Archbishop of Canterbury said, "In England not only Anglicans and Roman Catholics, but leaders of the chief Protestant Churches, wrote to me with warm sympathy of my visit to Rome." ¶ If the present Editor can bear up and if birthday dollars come in on time, the autumn issue of TAD should be in USA hands sometime in August. ¶ "Praise the LORD, O my soul; and all that is within me, praise his holy Name." — Psalm 103:1

POSTMASTER: If addressee has not asked for second-class mail to be forwarded, affix Form 3579 and supply publisher with new and corrected address in a manner accurate and legible. ZIP Code Numbers **MUST** be shown on notices of change of address. **RETURN COMPLETE COPY.**

THE ANGLICAN DIGEST • HILLSPEAK • EUREKA SPRINGS • ARKANSAS

RETURN REQUESTED • 66-B • Second Class Postage Paid at Eureka Springs, Arkansas 72632

If you were
born in M
JUNE or J
the coupon
the other s
may have
Some valu